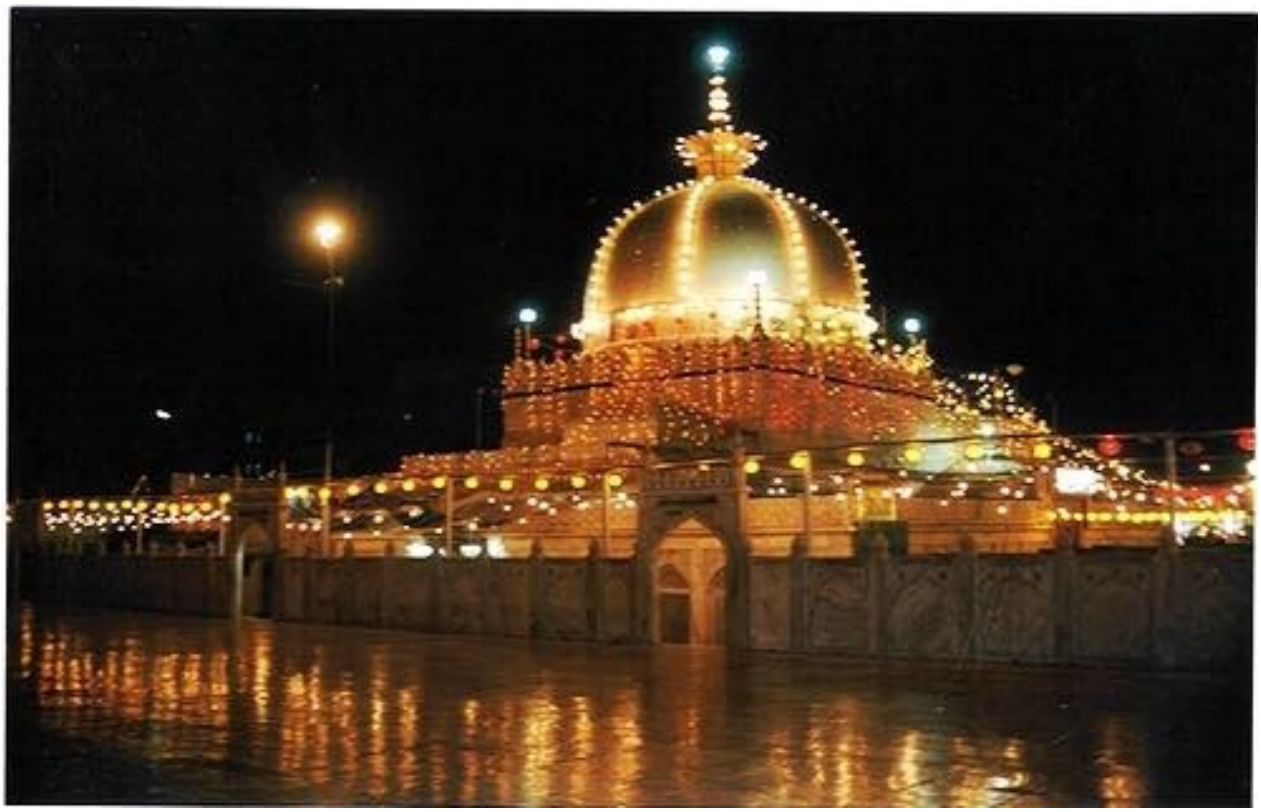

Mujumma Al Bahrain Time Lines, VIII, Khanqah Outreach.

Compiled By: Sardar Taimur Hyat-Khan, Timur Ajizvi, Jehangiri.

1004 AH 1596 CE	**Birth Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **In the absence of Authentic Documentation, it is not possible to state the name of His Father with certainty. However it is reported that the name could be Hazrāt Shah Qasim رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Similarity His Date of Birth is also not Known, One of His Khalifas, Miran Yacub wrote in the Introduction of His Book That Passed Away at the age of 70 Years in the Year 1074 AH, 1526 CE. Thus His Date of Birth is Inferred as 1004 AH, 1596 CE.** **Is Reported to have been a Literary Figure as His 'Risala Wajoodiya' Bears Witness. This Epistle covers many Obscure Sufi Topics and is written in the Deccani Language. A Few Handwritten Copies are available in 'Kutub Khana Usmania' Library in Deccan, India.**[1] **His other Epistles are:** **Risala Marghub Al Quloob.** **1. Repentance.** **2. Soul.** **3. Ablution.** **4. Retreat From The World.** **5. Solitude and Retirement.** **6. Gnosis.** **7. Love.** **8. Beloved.** **9. Self Effacement and Return.** **10. Travel.** **Basharat Al Anwaar.** **Some Masnavis.** **Some Ghazals.**
1006 AH 1597 CE	Jesuits Crucified in Japan -Toyotomi Hideyoshi orders the crucifixion of 3 Jesuits, 6 Franciscans and 17 Japanese converts to Christianity. He then orders the remaining missionaries to leave the country. When they do not he backs off, fearing an end to Portuguese trading, trading that has become more important now that he was at War with China.
1007 AH 1598 CE	Henry IV, King of France issued the Edict of Nantes. The Edict gave full civil rights to Protestants in France. It did not provide them with full Religious freedom, but did allow them to gather and pray in select locations. • Revolt Against the English Irish Forces under the leadership of Hugh O'Neill, defeated the English at the Battle of Yellow River on August 14, 1598 CE. The battle began a revolt that swept through Ireland. In April 1599 CE English Forces led by Robert Devereux landed in Dublin to put down the revolt. He was defeated in September 1599 CE.
11th Century AH	Mughal Empire.

1 میراں جی خدا نما کے حالات و واقعات – عبد الحفیظ قتیل | ادراک کتب خانہ - کتابیں ہی کتابیں (wordpress.com)

17th Century CE	Roller mill: Sugar rolling mills first appeared in the Mughal Empire, using the principle of rollers as well as worm gearing, by the 17th Century CE.
11th Century AH 17th Century CE	Arab Mathematician Mohammed Baqir Yazdi discovered the pair of amicable numbers 9,363,584 and 9,437,056 for which he is unfairly jointly credited with Descartes.
	Christian Mystics.
1600–1665 CE	• Jean Joseph Surin
1601–1680 CE	• John Eudes
1602–1665 CE	• María de Ágreda also known as Maria of Jesus, or Blue Nun.
1602–1665 CE	• Adam Boreel
1604–1666 CE	• Ursula de Jesus
1605–1682 CE	• Thomas Browne
1606–1633 CE	• Dame Gertrude More
1607–1681 CE	• John Pordage
1608–1657 CE	• Jean-Jacques Olier
1608–1658 CE	• John Reeve
1608–1659 CE	• Thomas Totney
c.1609-1655 CE	• Gerrard Winstanley
1609–1683 CE	• Benjamin Whichcote
1609–1698 CE	• Ludowicke Muggleton
c. 1610-1691 CE	• Brother Lawrence
c.1612-1649 CE	• Richard Crashaw
1612–1694 CE	• Antoine Arnauld
1613–1667 CE	• Jeremy Taylor
1614–1687 CE	• Henry More
1616–1679 CE	• Isaac Penington
1616–1680 CE	• Antoinette Bourignon
1617–1688 CE	• Ralph Cudworth
1618–1652 CE	• John Smith (Platonist)
1618–1660 CE	• James Nayler
1621–1666 CE	• Thomas Vaughan (philosopher) a.k.a. "Eugenius Philalethes".
1622–1695 CE	• Henry Vaughan
1623–1662 CE	• Blaise Pascal
1624–1704 CE	• Jane Leade
1624–1677 CE	• Angelus Silesius also known as Johann Scheffler.
1624–1691 CE	• George Fox
1627–1704 CE	• Jacques-Benigne Bossuet
1637-1719 CE	• François Malaval
1628–1697 CE	• Miguel de Molinos
1628–1703 CE	
1629–1691 CE	

1635–1705 CE c.1636-1674 CE 1637–1698 CE 1638–1710 CE 1644–1693 CE c.1644-1730 CE 1646–1719 CE 1647–1680 CE 1648–1717 CE 1649–1727 CE 1651–1689 CE 1651–1715 CE 1652–1727 CE 1663 CE 1666–1714 CE 1673–1708 CE 1673–1716 CE 1675–1751 CE 1684–1706 CE 1685–1759 CE 1686–1761 CE 1688–1772 CE 1689–1750 CE 1691–1768 CE 1696–1787 CE 1697–1769 CE 17th c CE 17th c CE 17th c CE	• Úrsula Micaela Morata • Thomas Bromley • Philipp Jakob Spener • Thomas Traherne • Charles Marshall • Johann George Gichtel • Johann Jacob Zimmermann • Jakob Ammann • Pierre Poiret • Margaret Mary Alacoque • Madame Guyon also known as Jeanne Marie Bouvier de la Motte Guyon • Johann Wilhelm Petersen • Quirinus Kuhlmann • François Fénelon • Georg von Welling • The Light upon the Candlestick • Gottfried Arnold • Johannes Kelpius • Louis de Montfort • Jean Pierre de Caussade • Kimpa Vita, also known as Dona Beatriz. • John Heylyn • William Law • Emanuel Swedenborg • Christoph Schütz • Conrad Beissel • Alphonsus Maria de Liguori • Gerhard Tersteegen • Collegiants • Pierre Guerin • Joseph Salmon
1008 AH 1600 CE Arbitrary, No Data.	**Wisaal Hazrāt Syedna Mir Syed Nizamuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Syedna Mir Syed Taqiuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
	29. Hazrāt Syedna Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Syed Ashraf Al Muqallab Ba Pir Mohammad 'Zauja' (Spouse), Bibi Maryam bin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bint Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Shurwardīya; Qalandariya Sillasil.
1008 AH 1600 CE	Battle of Nieuwport -Combined Forces of the Dutch and English defeated the

	Spanish Hapsburgs at the battle of Nieuwpoort. The Hapsburg defeat secured the independence of the Netherlands. Japanese General Ieysasu is victorious in the Battle of Sekigahara against the other Regents and solidifies his leadership over Japan. Ieysasu enlisted the help of Will Adams the English navigator to be his advisor. Moved his Capital from Kyoto to Edo, which became Tokyo.
1009 AH 1601 CE	Khandesh annexed by the Mughals. Khandesh lies in Central India on the northwestern corner of the Deccan Plateau, in the valley of the Tapi River. It is bounded to the North by the Satpura Range, to the East by the Berar (Varhad) Region, to the South by the Hills of Ajanta (belonging to the Marathwada Region of Maharashtra), and to the West by the northernmost ranges of the Western Ghats.
1011 AH 1603 CE	Battle of Urmiyah. The Ottoman Empire suffers defeat. Persia occupies Tabriz, Mesopotamia. Mosul and Diyarbekr. Death of Mehmed III, accession of Ahmed I; see Sultans of the Ottoman Empire.
1012 – 1067 AH 1604 – 1657 CE	Manoel Dias Soeiro, better known by his Hebrew name Menasseh ben Israel, also, Menasheh ben Yossef ben Yisrael, also known with the Hebrew acronym, MB"Y, was a Portuguese rabbi, kabbalist, writer, diplomat, printer, publisher, and founder of the first Hebrew printing press (named *Emeth Meerets Titsma`h*) in Amsterdam in 1626 CE.
1012 – 1067 AH 1604 – 1657 CE	Manasseh ben Israel, Manasseh also spelled Menasseh, original name Manoel Dias Soeiro, (born in Lisbon? [Portugal]—died in Middelburg, Netherland), major Hebraic scholar of the Jewish Community of Amsterdam and the founder of the modern Jewish community in England.
1012 AH 1604 CE	Time of Troubles Begin in Russia - The Russian time of troubles began with the appearance of a false Dimitri- a pretender to the Russian Throne. He gained support from the Poles and the Cossacks. For a period of nine years, virtual anarchy reigned in Russia, as the various parties fought over rule. It was a period when roving bands would rape and pillage all that lay before them. For three years, between 1610 and 1602, a Polish garrison occupied Moscow. It was not until the Poles were thrown out and a new Russian Dynasty- the Romanovs- could be established that this period came to an end.
1013- 1036 AH 1605 – 1627 CE	Akbar, the Mughal Ruler of India dies. By the end of his life he had successfully gained control of the complete Indian subcontinents. Nur-ud-din Muhammad Salim Jehangir. Third Mughal Emperor of India.
1013 AH 1605 CE	Gunpowder Plot, Guy Fawkes, Thomas Percy and Thomas Winter English were all Catholics and planned to assassinate King James and blow up Parliament. All the conspirators where either killed resisting arrest, or hung after being captured.
1014 AH 1606 CE	Dutch Land in Australia.

1015 AH 1607 CE	Jamestown Established - King James I of England granted the London Company a charter to settle the Southern part of English North America.
1017 AH 1609 CE	Kepler Publishes His Laws of Planetary Motion.
1018 AH 1610 CE	Galileo Proves Copernican System Correct. This resulted in Galileo's trial by the Roman Inquisition and his recantation. The Spanish government established Santa Fe as the Capital of New Mexico.
1019 AH 1611 CE	Kalamar War Begins -Danish declared War on Sweden after 40 year of peace. The Danes captured the Swedish frontier fortresses of Kalmar and Alvsborg. The War ended with the Treaty of Knaerod in January 1613 CE.
1021 AH 1612 CE	**Birth Hazrāt Syedna Shah Mohammadi Akbarabadi Faiyaz رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Maulana Mohammadi Fayyaz's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Ancestors Belonged to Hurgano, Awadh, India. He was a Celebrated Sufi Saint. He was the successor of Hazrāt Syedna Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **He traveled to Allahabad to study. He went to Hazrāt Sheikh Muhibbullah Allahabadi weeping, because he was failing to learn. Hazrāt Sheikh Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said that he would teach him. Hazrāt Sheikh Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ taught him for a few hours, unsuccessfully. He became a Saint in the Company of Hazrāt Sheikh Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ for fourteen years.**
1021 AH 1613 CE	Michael Romanov Founds Russian Romanov Dynasty. The Romanov Dynasty lasted until being overthrown by Lenin in 1917 CE.
1022 AH 1614 CE	Christians Ordered Out of Japan.
1024 or 1035-6 AH 1615 or 1627-28 CE	**Wisaal Sharif Hazrāt Syedna Nizamuddin Omari, Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna Sheikh Nizamuddin Farooqi Thanesari Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Bin Hazrāt Abdul Shakur Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Passed Away on 28th Rajab, 1035 or 1036 AH in Balkh (Balkh Province), Afghanistan.** **He was born in the house of Hazrāt Syedna Sheikh Abdul Shakoor رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ in Thanesar, brother and Kahlifa of Hazrāt Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was also disciple, Khalifa and son-in-law of Hazrāt Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was unlettered but had splendid Divine wisdom. His Erudition and Elucidation of matters left his listeners in awe.**
	29. Hazrāt Syedna Abu Saeed Naumani Al Nausherwani Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Paternal Grandson of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Chishtīya Nizamiya; Čhištīya Ṣābirīya Sillasil. **Son of Hazrāt Sheikh Nuruddin Gangohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Sheikh Ali Gangohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِbin Qutb e Alam Hazrāt Sheikh Abd al-Quddus Gangohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was also The Maternal Grandson of Hazrāt**

Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[2]

He Received Khilafat Ba Ijazat after undergoing Many Spritual Exercises at the Hands of Hazrāt Syedna Sheikh Nizamuddin Farooqi Thanesari Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He also received Khilafat from Hazrāt Sheikh Hameeduddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was descended from Hazrāt Syedna Sheikh Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in The Seventh Degree.[3]

Having Been Born in a Religious and Educated Household, special attention was paid towards His Education. He received the Very Best of Education in both Religious and some Secular Fields. He Attained Exemplary Profficiency in Religious Study and His Erudition was Highly Respected by The Leading Academics of The Time. Following the Example of His Forebears, He was not inclined towards Revelations and Saintly Miracles.

He would spend many Hours at the Shrine of His Grandfather, deeply immersed in Meditation. One Day, The Spirituality of Qutb e Alam Hazrāt Sheikh Abd al Quddus Gangohi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Appeared to Him and Instructed Him to Go to Balkh and Obtain The Blessings of The Sillsila from Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, as all Powers had been transferred to Him.

At The same Time, the Spirituality of appeared to Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and instructed him to take Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ into His Service and Instruct Him. However, He was Cautioned no to Provide Too much Respect to Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in Order for him to learn to be Humble and Unassuming as the Fruits of Sufism can only be Gathered by the Meek. Accord Him with The Dignity of a Guest, in Keeping for a Period of Three Days in accordance with the Practise of The Holy Prophet Mohammad صلى الله وَتَعَالٰى عليه و آله وسلم and after the Three days have Passed, Treat Him as an Ordinary Disciple.

Accordingly, Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Treated Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ as an Honred Guest fro a period of Three Days.

After This Period Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remained engaged in The Spiritual Exercises and Remembrances of The Sabriya Sillsila for a Period of Twelve Years. Despite these strenuous efforts, he Failed to make Headway in Attaining Unto The Desired Goal. Finally Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went to His Pir and stated His Condition. Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ told Him that the Spiritual Exercises that you have undergone have resulted in Creating a False sense of Superiority in you, Pride and Indulgence of The Ego is a Hurdle that you will have to Overcome. As Hazrāt Syedna

2 Iktebas Al Anwar,pg 731.
3 Mirrat Al Asrar.

Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ kept some dogs for Hunting, He appointed Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَـالٰی عَلَيْهِ as their Keeper.

Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَـالٰی عَلَيْهِ took His Preceptor's Admonishment to Heart and worked assiduously at ensuring that he remain Humble. One day it rained heavily in the Area and the entire locale was awash in Slime and Slush. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ was returning with the Dogs in Leash when the dogs saw some other dogs and rushed to attack them. As Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ was holding on very hard to the Leases, They dragged him in the Mire for a considerable distance, resulting in Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ being complete encrusted in dirt. A thought crossed His Mind that O Allah سُبْحَانَهُ وَتَعَالٰی, Here is Nizamuddin for whom People venerate the very dust of His Feet and then there is I, who am dragged in the Mud. As this thought crossed His Mind a Tower of Red Blazing Light appeared in Front of Him and Gradually Filled Up the entire Horizon. During this Divine Phenomenon, His Heart was Uplifted in Rapture to the very Empyrean and Many Stations of Spiritual Development were Attained. Was watching all this from the roof of His house along with some Disciples, He remarked to Them, "See How The Offspring of our Preceptors has Attained Grace and how, Go and relieve Him of His Duty and Bring Him to me."

Hazrāt Syedna Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ then admonished that this is the beginning of The Wilayat of The Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم and the entry to the World of The Divine Presence (Lahut). Keep up your efforts as there is still a Long way to Go, also engage in The Zikr e Sah Paya (Remembrance in Which the Breath is Controlled).

After This, a State of Bliss enveloped Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَـالٰی عَلَيْهِ and He was Shown Many Secrets. Due to this Visitation Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ fell unconcious and lay as dead for twelve days. At the end of this period, when He came to His Senses, He told the entire Circumstances to His Preceptor.

Hazrāt Syedna Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was extremely Happy and Stated that You Have Attained The Major Station of Sainthood ('Wilayat e Kubra') and as a Consequence Hazrāt Syedna Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ also Bestowed the Relics of The Sillsila that He had Received from his Preceptor, upon Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ, Gave Him the Robe of Permission and Entrusted Him with the Secret Greatest Name of Allah سُبْحَانَهُ وَتَعَالٰی as Known to The Sabriya Sillsila and Instructed Him to Return to His Home and Take up the task of Instruction and Guidance.

Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ accordingly returned to

	Gangōh and began to perform His duties with the Greatest Care and Humility. **He Passed Away in 1040 AH. His Shrine is in Gangōh, District Ambala, India and is a Source of Spiritual Blessings to All and Sundry to this day.**[4]
1026 AH 1617 CE	The Peace of Stolbova was reached between Sweden and Russia. Under its terms the Russians ceded Estonia to the Swedes.
1027 AH 1618 CE	Thirty Years War Begins -This began a general Protestant uprsing. The next year the the Bohemian League deposed the Catholic King Ferdinand and placed Calvinist Frederick V in his place.
1029 – 1168 AH 1620 – 1755 CE	The **Dzungar Khanate**, also written as the **Zunghar Khanate**, was an Inner Asian khanate of Oirat Mongol origin. At its greatest extent, it covered an area from Southern Siberia in the North to present-day Kyrgyzstan in the South, and from the Great Wall of China in the East to present-day Kazakhstan in the West. The core of the Dzungar Khanate is today part of Northern Xinjiang, also called Dzungaria. About 1620 CE the Western Mongols, known as the Oirats, united in Dzungaria. In 1678 CE, Galdan received from the Dalai Lama the title of *Boshogtu Khan*, making the Dzungars the leading tribe within the Oirats. The Dzungar Rulers used the title of Khong Tayiji, which translates into English as "crown Prince". Between 1680 CE and 1688 CE, the Dzungars conquered the Tarim Basin, which is now Southern Xinjiang, and defeated the Khalkha Mongols to the East. In 1696 CE, Galdan was defeated by the Qing Dynasty and lost Outer Mongolia. In 1717 CE the Dzungars conquered Tibet, but were driven out a year later by the Qing. In 1755 CE, Qing China took advantage of a Dzungar civil War to conquer Dzungaria and destroyed the Dzungars as a people. The destruction of the Dzungars led to the Qing conquest of Mongolia, Tibet, and the creation of Xinjiang as a Political administrative unit.
1029 AH 1620 CE	Battle of White Mountain. The battle was fought near Prague resulted in a defeat for the Bohemians. Mayflower Lands at Plymouth future USA.
1030 AH 1621 CE	Battle of Khotin: Ottoman troops, led by Osman II, were defeated by Polish troops of Sigismund III. The battle took place on the Dniester River which was on the border between Poland and the Ottoman Vassal State of Moldavia. Osman II was forced to return to Constantinople, where he was killed the next year.
1035 AH 1626 CE	**Wisaal Sharif Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **It is Related that whomsoever Attended a 'Mehfil e Samaa' (Chistiya Sillsila Religious Musical Session) along with Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ would immediately Sense The Power of His Grace and Be Transported into The Heights of Rapture and Spiritual Enthrallment.**

4 Iktebaas e Anwaar, pg. 735.

	While He was Living in Exile in Balkh, The King of Balkh, Kulli Shah was devoted to Him and would Come to Pay His Respects as often a Once a Week. **Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ lived for many Years in Balkh and Blessed His Disciples with The Very Best of Spiritual Training, Bringing Them to Perfection.** **He Passed Away in Balkh in The Islamic Month of Rajab in 1035 AH, 1626 CE and was Enshrined with Full Honors By the King and a Loving Populace. He confided Sheikh's Entrustment along with Ism-e-Azam and Khirqa-e-Khilafat to Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and sent him to Gangōh in India.**
	28. Hazrāt Syedna Abu Saeed Numani, Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Grandson of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Nizamiya, Chishtīya Ṣābirīya Sillsila. **He Possessed sucha Strong Spirituality that He Could Transform The Lives of Those who Came to Him, Seeking The Path To Allah سُبْحَانَهُ وَتَعَالٰی.** **One day a Person who did not Believe in The Powers of Sainthood, came to Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in order to Test Him. He said, I Wish to Seek The Path of Allah سُبْحَانَهُ وَتَعَالٰی but I cannot undergo Spiritual Exercises and Hardships. Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ said, "Very Well, I can make you Attain Unto Allah سُبْحَانَهُ وَتَعَالٰی in Three 'Zarbs'" (Repeated Recitations of a name or word with particular force and force that hurts the heart, especially repeating the name of Allah سُبْحَانَهُ وَتَعَالٰی in this manner Or Blows/ Strikes, Sufism). Took a stick and struck three Blows upon the Head of The Hypocrite. With The First Blow The 'Aalam e Malakut' (The second world of the Angels or Spirits above The Nine Worlds) was Revealed to Him. Upon The Second Blow The 'Aalam e Jabarut' (The Dominion of Omnipotence) was Revealed and with the Third, and Final Blow, The 'Aalam e Shahood' (The State of Bearing Witness or Testimony) was Revealed. The Hypocrite fell at feet of Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and begged for admittance into Dicipleship.** **In Like Manner, many Thousands of Seekers came to Slake Their Spiritual Thirst at His Door and None ever returned Empty Handed. He had Many Khalifas, who carried out the Work of Spreading The Sabri and Nizami Sillasil Far and Wide (Hazrāt Qutb e Alam Abdul Quddus Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Had Attained Khilafat from Both Sillasil. From Hazrāt Syedna Darwesh in Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ He Obtained The Chisti Nizami Mantle and The Chisti Sabri Mantle from Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ).**
1035 AH 1626 CE	One of the major battles of the Thirty Years War took place at the Battle of Dessau, in present day Germany. Catholic Forces defeated the Protestant Forces.

1036 AH 1627 CE	The Manchus invaded and captured Korea.
	The English Parliament's Petition of Right emphasizes the right of the citizen to be protected from Royal Tyranny.
1037 – 1068 AH 1628 – 1658 CE	Shahab-ud-din Muhammad Khurram Shah Jehan. Fourth Mughal Emperor of India, rules till he is deposed and imprisoned by his Son, he dies Eight years after being deposed (1076 AH 1666 CE).
1038 AH 1629 CE	After years of warfare, the truce of Altmark gives Estonia and most of Latvia to Sweden.
1039 AH 1630 CE	Rival Dutch, English and French Colonies are established in Guiana, the northeast coast of South America.
1040 AH 1630 CE	**Wisaal Sharif Hazrāt Syedna Abu Saeed Naumani Al Nausherwani Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Grandson of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He had attained a Unique State in Sufism that His entire Body used to Heat up with the Intensity of His Remembrances. Even at The height of Winter, He was Once Doused with 40 Larger Pitchers of Water, despite this not a single drop reached the Ground but would Evaporate into the Air.** **He Passed Away either on the 2nd of Rabi ul Awwal or Rabi us Saani in 1040 AH, 1630 CE. He is Enshrined in Gangōh.**[5]
	30. Sheikh ul Kabir, Hazrāt Syedna Sheikh Khwaja Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born in 1587 CE in Sadarpur Town near Khairabad in Sitapur District, Utter Pradesh, India.** **His Ancestry is traced back to Hazrāt Sheikh Fariduddin Ganj Shakar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ which ultimately goes to Amirul Mominin, Hazrāt Umar Ibne Khattab both from His Paternal and Maternal sides. it is said that from Fariduddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ upto him none was inclined towards worldly gains but were solely devoted to acquire traditional as well as spiritual knowledge. His Father's name was Hazrāt Sheikh Mubariz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was a renowned Sufi and Scholar of his age. His Mother also belonged to an educated accomplished and Devout family. she was the Daughter of Qazi Ismail of Hargam. Qazi Abdul Waiz was his Maternal Cousin.** **According to his own Description, He studied his primary book under the guidance of his Father, who not only instructed him traditional sciences but also taught him some basic Mystical techniques. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a precocious student who successfully completed basic course of religious and literary education. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had great inclination towards**

5 Tareekh Mashaiq e Chistiya, pg. 220.

	traditional education from his early life. His interest in seeking knowledge was so great that when he was in his twenties, heavy family and other responsibilities which fell to him after his Father's Passing Away which did non hinder his progress in further studies and meditation. He moved to Lahore quite far away from his native place.This took Place after 1605 CE, He became a Student of great scholars of that time in Lahore. During the period when he was receiving education in Lahore, Sadullah Khan and Mulla Mir Khurasani were his colleagues. They entered into an agreement that whoever among them would reach a high position, he would provide the others a chance for progress. after completing his education Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ returned to his home town and after a search for livelihood here and there, he started teaching in his village. He regularly delivered lectures on the subjects of Islam and earned a great reputation but was not satisfied there. His mind and spirit wanted something more so he visited renowned centres of learning and religion to meet Scholars and Saints. **It is said while he was walking down the streets in Delhi, Nawab Sadullah Khan, his old friend who had become the Prime Minister of Emperor Shahjahan happened to pass by in his Palanquin (Palki), when their eyes met. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ immediately averted his gaze and entered a nearby shop. Nawab Sadullah Khan told his men to bring that man to his house with respect. The Nawab Sadullah welcomed him royally. Sadullah Khan reported his friend's amazing intellect and talent to Emperor Shahjahan and said, “In fact he deserves to be The Prime Minister, I am only fit to be his Assistant. Emperor Shahjahan was very much surprised to hear such an admission from His Prime Minister and was impatient to meet that man.** **The Emperor asked many questions from Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to which he had never found satisfactory answers, to which Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ immediately answered to The Emperor’s Satisfaction. Immediately Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was appointed as a Minister. According to Court's Customs he was Taken to The Tomb of Khwaja Hazrāt Sheikh Qutubuddin Bakhtiyar Kaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ with a Guard of Honor. when Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ reached near The Qutb Minar, He got down and asked the Guards to wait as he would go to the Tomb on foot and alone. The Guards waited for a complete day and night and then became restless. The Commander of the Troop went to the Tomb and inquired about Him. The Caretaker told him that yesterday a Richly Dressed Gentleman had come, but who took off his rich clothes inside a Hujrah (Room for Guests) and borrowed a Lungi (Cotton Cloth used to Wrap the Nether Limbs) and Shirt, Payed His Respects and went Away. The**

soldiers searched for him everywhere but returned empty handed. It seems while he was at his prayers inside, the Mystically inclined Minister had heard a voice Telling him that he was not brought into this World to Reform the Matters of the Manifest, but rather to correct the Inner (Batin) Affairs. He was guided to go to Gangōh, while and other hand, Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ too Received Guidance from The Spirit of Bakhtiyar Kaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ that Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is handed over to him. When Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the latter was teaching The 'Lamaat' of Hazrāt Fakhruddin Iraqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to His Disciples. After finishing the Session Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ turned towards him and said Apologetically, “You are an Alim (Learned man).

Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ replied you are an Arif (Gnostic) and requested to be Ordained in Discipleship. Thus Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ became the Disciple of Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a notable Saint of Chishti Sabri and Chisti Nizami order, who, like his Eminent Grandfather, Qutb e Alam, Hazrāt Syedna Abdul Quddus Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a great Mystic. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ developed a firm faith in the validity of the doctrine of Unity of Being (Wahdat ul Wujud) under his guidance. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was also deeply impressed by his Scholarship and Spiritual Capacity. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ taught him all the rules and Regulations of Both Branches of The Chishtiya Sillsilah. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Engaged in Worship and diligently practiced the Mystic exercises ascribed to Him and Traversed the Mystical Path in such a short time that His fellow Disciples became envious to him. Since Hazrāt Sheikh Muhibbullah Allahabadi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ talent about Spiritual affairs and capabilities was interrelated with Wilayat-e-Moosavi, his Spiritual Guide (Pir) Nurtured His Contemplative Meditation about Allah سُبْحَانَهُ وَتَعَالٰی and directed him to seclude Himself in his Cell (Hujrah) for forty days. Only a few days had passed when his Pir, Seeing his tremendous Spiritual Attainment, went to the door of the Hujrah and said, “'O' Muhibbullah! Come I have taken you to Allah سُبْحَانَهُ وَتَعَالٰی and Bestowed upon you the Spiritual Sovereignty (Wilayat) of the East!” The other disciples being depressed, respectfully complained that they had been endeavoring for such a long time and had never Attained to The Sweet Water of Union, and he never uttered such words to Them, but to that Novice, who had not tasted the Flavor (hardship) of Spiritual Efforts, he showed favor with such a Blessing. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ replied that, “Muhibbullah was such a man who had brought a

	Candle in one hand and Fire in the other, as soon as it was Shown The Light it Burst into Flame. This is the Grace of Allah سُبْحَانَهُ وَتَعَالَىٰ which he Bestows upon whomever He Like. How could I delay when Allah سُبْحَانَهُ وَتَعَالَىٰ has hastened?" Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ himself Narrated this incident, "The Respected Spiritual Guide having bestowed the Vicegerency upon this Faqir Granted Him Leave, by his Grace and Kindness, to depart while Yet two or three days of The Retreat Remained. As it displeased some of the Other disciples, because man is bound to be envious, he said that whatever was unveiled to him with in a few days, was not disclosed to you for twenty or more years, what can be done? this Favor is the Favor of Allah سُبْحَانَهُ وَتَعَالَىٰ.[6]
1040 AH 1631 CE	Gustavus II and the Swedish Army win a conclusive victory over the imperial Forces at Breitenfeld.
1041 AH 1632 CE	The Inquisition convicts Galileo of heresy and he denies the truth of Copernicus – on being shown the instruments of torture. The Swedish Army wins another convincing victory at Lützen, but Gustavus II dies leading a cavalry charge.
1041 AH 1632 CE	Shah Jahan orders that all recently built Hindu temples shall be destroyed, ending the Mughal tradition of Religious tolerance. Shah Jahan begins building the Taj Mahal as a memorial for his Wife, Mumtaz Mahal.
1041 – 1088 AH 1632 – 1677 CE	Baruch (de) Spinoza born Baruch Espinosa; later as an author and a correspondent Benedictus de Spinoza, anglicized to Benedict de Spinoza; was a Dutch philosopher of Portuguese Sephardi origin. One of the early thinkers of the Enlightenment and modern biblical criticism, including modern conceptions of the self and the universe, he came to be considered one of the great rationalists of 17th-Century philosophy. Inspired by the groundbreaking ideas of René Descartes, Spinoza became a leading philosophical figure of the Dutch Golden Age.
1043 AH 1634 CE	Charles I demands ship money to increase his revenue, albeit in the absence of its conventional justification – a crisis of national defense.
1045 AH 1636 CE Arbitrary No Data.	**21. Wisaal Sharif Hazrāt Hafiz Syed Khwaja Amīr Abdullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandiya Sillsila.** **It is Written in The Tuzk e Jehangiri, "I conferred on Hazrāt Khwaja Abdullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who is of the Naqšhbandi Family, and in the commencement of his service was an 'Ahadi' (Single), and who had risen by degrees to the command of 1,000, but without reason had gone into my Father's Service, the Rank and Jagir my Father had conferred on him. Although I considered it best for my own Prosperity that my Attendants and**

6 Nuzhat ul Khawatir, Abdul Hayee, Vol 5, pg, 323.

	people should go into his (Akbar's) Service, yet this had occurred without my leave, and I was rather Annoyed at it. But the fact is that he is a Manly and Zealous man; if he had not committed this Fault he would have been a Faultless Hero (Jawan)".[7]
	22. Hazrāt Amīr Syed Abul A'ala رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Sillsila. Hazrāt Amīr Abul A'la رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the Nephew of Hazrāt Amīr Abdullah رحمة. اللهِ وَتَعَالٰی عليه. Hazrāt Khwaja Amīr Abdul Salam, Grand Father of Hazrāt Syedna Shah Amīr Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ migrated from Samarkand (In Present Uzbekistan) to India during the period of Mughal Emperor Akbar and stayed in Fatehpur Sikri (Agra, India), later he went for Haj where he Passed Away and was buried in Mecca Mu'azzama. Hazrāt Syedna Amīr Abul A'la's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Father, Hazrāt Abul Wafa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ continued to stay in Fatehpur Sikri. Hazrāt Syedna Amīr Abul A'ala رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born at Narela, Near Delhi in 990 AH, 1582 CE and belonged to the family of Hazrāt Ali كرم الله رابيه الكريم in 29th Step, his Father. Hazrāt Abul Wafa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ left for The Heavenly Abode while Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was quite young. Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ grew up under the Patronage of his Maternal Grand Father, Hazrāt Khwaja Faizi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was Governor of Vardhman (Bengal, India) during The Reign of Emperor Akbar, Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was an Eminent Sufi Saint who Attained the Great Heights as a Sufi. He was known for his Speech, Writings and Kindness. After The Passing Away of Hazrāt Faizi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Emperor Akbar appointed Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ as Governor in his place. Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ never missed his Spiritual responsibilities towards Allah سُبْحَانَهُ وَتَعَالٰی and kept himself immersed in Worship and Remembrance, though, at the same time, He gave full attention to his responsibilities as Governor. After The Passing Away of Emperor Akbar, Jahangir took over The Reins of Regal Authority and summoned all the Governors including other authorities under him. Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was not willing to attend the Meeting and desired to leave his position as a Governor, however, he attended the meeting. Emperor Jahangir was very happy with the Governance of Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and expressed his wish to continue him as Governor, though not willing, He accepted The Emperor's request to continue as a Governor. One night, The Lion of Allah سُبْحَانَهُ وَتَعَالٰی, Hazrāt Ali كرم الله رابيه الكريم, Hazrāt Hassan Hasan and Hazrāt Hussain رضوان الله تَ تَعَالٰی عليهم Appeared in his dream and ordered him to adopt the path of Darvesh (Faqiri). Taking serious cognizance of The Order, Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ left Akbarabad for Delhi and after paying tributes at The Shrines of Hazrāt

7 The Tuzuk e Jahangiri Or Memoirs Of Jahangir, translated by Rogers the Memoirs of Jahangir, pg. 27 (47 of 504).

	Khwaja Qutubuddin Bakhtiar Kaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, and Mehboob e Ilahi Hazrāt Khwaja Nizamuddin Aulia رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, He reached Ajmer. During His stay in Ajmer, Hazrāt Khwaja Gareeb Nawaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ enlightened Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ spiritually by putting a bead of Tasbih in his mouth, thus Converting his life by Disclosing Many enlightened secrets of The Soul to Him. Later, he approached his Paternal Uncle Hazrāt Amīr Abdullah Ahrari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who Granted him the Khilafat in The Naqšhbandi Sufi order and permitted him to Listen to The Qawallis of The Chistiya Sillsila as well as married his daughter to him.
1045 AH1636 CE	North America's first University is founded at Cambridge in the Massachusetts Bay Colony, and soon receives a large bequest from John Harvard.
1048-7 AH 1638-9 CE	Galileo's Discorsi, published in Leiden, lays the groundwork for mathematical physics.
1049 AH 1639 CE	Charles I's financial crisis causes him to summon another Parliament to Westminster (the Long Parliament, not dissolved until 1660).
1050 AH 1640 CE	Cavalier is now in use as a term of abuse for supporters of the Royal Cause Roundhead is now in use as a term of abuse for supporters of Parliament.
1051 AH 1641 CE	The Mongols depose the ruling Dynasty of Tibet and offer the country to the Dalai Lama, to be ruled by him with Mongol Military support. Abel Tasman makes landfall in the Macquarie Harbor area in the island now known after him, Tasmania. Parliament sends Charles I a list of Political demands, the Nineteen Propositions, which it would be impossible for him to accept. Charles I, at Nottingham, raises the royal standard – signaling that he considers himself at War. Charles I leads his Army into action at Edgehill – the first, but inconclusive, battle in the English Civil War. The Dutch explorer Abel Tasman attempts to land in Golden Bay, New Zealand, resulting in a clash with the Maoris.
1052 AH 1642 CE	Louis XIV inherits the Throne of France at the age of four. Mazarin becomes principal minister in France, selected by the queen regent on the death of Louis XIII. Abel Tasman reaches yet more islands previously unknown to Europeans – Tonga and Fiji. Evangelista Torricelli, observing variations in a column of mercury, discovers the principle of the barometer. The Prince de Condé and the Vicomte de Turenne emerge as brilliant generals in France's wars.
1053 AH 1643 CE	The British East India Company completes the construction of Fort St George in

	Madras. The Powhatan leader Opechancanough launches another surprise attack on the Virginia settlements, killing about 500 Colonists. The last Ming Emperor hangs himself, and China acquires a new and final Dynasty – the Qing. In his Principles of Philosophy Descartes gives priority to reason, summed up in his famous phrase Cogito Ergo Sum. In the first decisive battle of the English Civil War the King's Nephew, Rupert of the Rhine, is heavily defeated at Marston Moor.
1054 or 1058 AH 1644 or 1648 CE	**Wisaal Sharif Hazrāt Syedna Sheikh Khwaja Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **After completing his Mystical Training and Attaining Vicegerency from Hazrāt Syedna Abu Saeed Naumani Al Nausherwani Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, he returned to his home. He stayed there for sometime and engaged himself in writing some works but soon he found that place unsuitable for him, so he left Sadarpur and went to Rudauli and visited The Tomb of Hazrāt Sheikh Ahmad Abdul Haq Rudaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. there he was greatly profitted and blessed by special offerings and revelation. Abdul Rahman the author of Miratul Asrar writes that, "When Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ reached the Mausoleum of Hazrāt Sheikh Abdul Huq Rodaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, I was also there. Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ stayed with me and we held discussions with much warmth. I was deeply impressed by Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ warm personality and rare gift of eloquence and exposition as a Preceptor".** **After visiting some other Chistiya Centers he proceeded to Allahabad. There He visited the Tomb of Hazrāt Sheikh Husamuddin Manikpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ at Manikpur. Finally he came to Allahabad in 1628 CE and stayed at the place where his Shrine is situated. Seeing the crowd of the followers and disciples, Qazi Ghasi gave his big house at Bahadurganj as a gift to Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ which became his permanent adobe and Center of his preaching. Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ kept getting Divine Blessings during his stay in Allahabad for over twenty years.** **It is a well known fact that seventeenth Century occupies a unique place in the history of India's Mystical thought. It was the conflict of two Metaphysical concepts. Unity of Being (Wahdatul Wujud) and Unity of Manifestation (Wahdatul Shuhud) in the realm of Muslim theosophy. This conflict expressed itself in the formation of many Religious groups, Zawiyas and Mystic Orders. At that time the whole atmosphere was vibrating and echoing with the doctrine of Unity Manifestation (Wahdatul Shuhud) propounded by Hazrāt Imam Rabbani Mujaddid e Alf Thani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ**

against the Doctrine of Unity of being (Wahdatul Wujud) of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Alf Thani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bitterly Criticised Unitarianism of Existence (Wahdatul Wujud) and presented the Doctrine of Unity of Manifestation (Wahdatul Shuhud). According to him, Unity of Being is subjective while Unity of Manifestation is objective. He spent The Last twenty years of his life in refuting the Doctrine of Unitarianism and tried to prove that this Doctrine is anti Islamic.

Hazrāt Mujaddid's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ strong criticism gave a severe jolt to The Doctrine of Unity of Being.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ developed Firm Faith in the validity of Wahdatul Wujud as the basis of all higher spiritual experience. He then turned to the two works of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ "Fususul Hikam" and "Futuhat-e-Makkiyah" and found himself in complete agreement with the views of the great Mystic. Years of critical and patient study of these Mystic Classics gave him a rare insight into the thought of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. In these circumstances Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stood with a Mission to Preach and Popularize the Mystical Philosophy of Hazrāt Ibne e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and this is the theme of his various writings in Arabic and Persian.

It can be safely said that, in order to understand and appreciate his works it is necessary to have some idea of Hazrāt Ibn e Arabi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ philosophy. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ writings and Preaching present a comprehensive account of Wahdat ul Wujud and The Mystical Doctrine of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who made a remarkable impact on the theosophico-religious thought in Islam and marked a turning point in the history of speculative Sufism. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Sufism was deeply rooted in the principles of Wahdat ul Wujud and he considered it the very essence of a Mystical Life. According to him Wahdat ul Shuhud was not reliable Mystical Stage. it was only a sinequa non of Wahdat ul Wujud.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ explained the doctrine of Wahdat ul Wujud in the light of The Quran and Hadith. He proved that this Doctrine was in no way anti Islamic. He has not only explained Wahdat ul Wujud but has also explained the Mystical Thought of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and tried his best to establish the authenticity of Hazrāt Ibn e Arabi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Doctrines.

His teachings and thoughts show that he was firm in faith and practice. He was very much conscious of his moral responsibility and The Observance of Religious Laws. He thought that Sufism teaches us how to Purify The Self, Improve one's Moral Character and build up one's Inner and Outer life in order to Attain Perpetual bliss. Hazrāt Syedna Mohibullah Allahabadi

Farooqi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ was a Staunch Believer in the principle of responsibility and moral obligation. He believed in discrimination between right and wrong and good and evil, without which no social order could be maintained. Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ realized that Tasawwuf is a Phenomenon of Intense Religious Consciouness. He criticized those Sufis who believe that Trance and Ecstasy are higher than Cognition. He Negates This View Very Strongly. According to Him, real Sufis always keep themselves within the Boundaries of Shariah and never go beyond them. They always act according to The Quran and Sunnah. He says that "The truth is that for a Gnostic everything is good if the Quran and Sunnah remains in his hand. Further he says that a man should bow down before Allah سُبْحَانَهُ وَتَعَالٰی with all Humility and Servitude. A man can be nearer to Allah سُبْحَانَهُ وَتَعَالٰی only through Servitude as it is the highest Stage and source of all Perfection and there is no stage beyond that. The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Attained absolute leadership only through servitude. Inspite of His firm faith in Wahdat ul Wujud he never minimized the need of adhering to the Shariah by which the social order is safeguarded. He refers respectfully to the Sunnah and always mentions the The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم with great respect and Devotion. He States that continuous Zikr of The Kalimah (La ilaaha illa Allah) awakens The Reality of Tauhid (Wahdat ul Wujud) in the heart of Sufi so that apparant contradiction between the Shariah, Reason and Tauhid disappears. The performance of Remembrance reaches a Stage in which Reality is United with the heart and he Perceives nothing but Allah سُبْحَانَهُ وَتَعَالٰی.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ obtained a Supernatural Perception of Sufism and his whole being was flooded with Mystical Intuition so he made up his mind to revive the Mystical Doctrines of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. As earlier stated, The Doctrine of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ had Attained popularity in the Sufi circles of India long before The Time of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ. The Doctrine were widely read, This Doctrine had been introduced into India by Hazrāt Bahauddin Zakariya Multani'sرَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Disciple Hazrāt Fakhruddin Iraqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who had been in the Company of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ's distinguished Khalifa, Hazrāt Sheikh Sadruddin Qunavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

His coherent and systematic exposition of the intricate ideas of Wahdat ul Wujud won for him the appellation of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Thani (The second Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) and Sheikh ul Kabeer. He also wrote that as he went through the books authored by Hazrāt Sheikh e Akbar رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ like: “Fususul Hikam” and “Futahat e Makkiyah” He found that the meanings of the books authored by him on the

same subjects and those by Hazrāt Sheikh Akbar رَحْمَۃُ اللہِ تَعَـالٰی عَلَیْہِ had similarities. The argumentative proofs offered by Hazrāt Sheikh Akbar رَحْمَۃُ اللہِ تَعَـالٰی عَلَیْہِ had also been offered by Sheikh ul Kabeer (Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ) along with some new ones extracted from The Quran and Ahadis. These are available in voluminous works.

His researches and exploration into the science of Mysticim had reached the point of original discernment.

On the basis of "Fususul Hikam", he wrote several Persian Treaties on various aspects of Wahdat ul Wujud meant to be read only by the Sufi Elite. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ book Anfas ul Khawas has the peculiarities of Hazrāt Sheikh's Akbar's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Fusus ul Hikam while The former's "Ibadat ul Khawas" has been styled as Futuhat e Makkiyah. In Ibadat ul Khawas, Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ had adopted modern means to explain the Manifest and Hidden Injuctions, Secrets and the Realities of the Pillars of Islam.

Prince Dara Shikoh was among the staunch supporters of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَـالٰی عَلَیْہِ. His speeches regarding Reality and Acquaintance with Allah سُبْحَانَہٗ وَتَعَالٰی were so touching that most of the opponents of Wahdat ul Wujud got so convinced that they swore allegiance to him. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَـالٰی عَلَیْہِ position among the Mashaikh, Sufis and the Ulama of India is widely acknowledged.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَـالٰی عَلَیْہِ The categorized Sufis who opposed Hazrāt Ibn e Arabi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ as Sufi e Jahil (Ignorant Sufis), Amma Ahl e Tariq (Common Place Followers of the Mystic Path) over emphasizing the Belief in Divine Transcendence and being Guilty of accepting the Beliefs of Scholars of Kalam in matters related to the highest Form of Experiential Spiritual Truth. About his own books, Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ says that whatever he wrote about Tasawwuf (Sufism) was not the result of the study of books, rather they (The works) were the outcome of Kalima, La illah Illa Allah (There is no Allah سُبْحَانَہٗ وَتَعَالٰی except Allah سُبْحَانَہٗ وَتَعَالٰی) taught to me the very first day of learning by my Sheikh (Pir), Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ has written in the preface of "Kitab ul Anfas" that he extracted from The Ahadith of the The Holy Prophet Mohammad صلی اللہ وَتَعَـالٰی علیـہ و آلـہ وسلم to prove the Singularity of the Existence of Allah سُبْحَانَہٗ وَتَعَالٰی which were revealed on him. He wrote that during his hey days, he had

great taste for the Knowledge of the Manifest. He further wrote that one of his Teachers who was a great Scholar and Knower of Allah سُبْحَانَہٗ وَتَعَالٰی,

	taught me the Technique of The Remembrance of Pas e Anfas (Silent Remembrance) which resulted in his learning the Realities and Acquaintence with the Singleness of Allah سُبْحَانَهُ وَتَعَالٰی. In his book Anfas ul Khawas, he repeatedly writes that there was no moment in his life which was spent with out Computational Thinking, sometimes with The Quran and the Ahadith and sometimes with Satanic Influence. He wrote that one night he Saw The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم in his dream. He addressed him and said that whatever was Bestowed upon him was true. **Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Passed Away on 9th Rajab 1058 A.H./ 30th July 1648 CE and was Enshrined in Kydganj, where he stayed first time after arrival in Allahabad.** **Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Greatness can also be judged by the qualities of his Sons and Disciples who were the Torch Bearers of his Thought and Doctrines and held high positions. The Guidance which Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ started continues to date.** **Works:** **Sharh e Fūsūs ul Hikam (1041 AH/ 1631 CE), an abstruse commentary in simple Persian on Hazrāt رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Ibn Arabi's Fūsūs ul Hikam.** **Ibādat ul Khawāss (1043 AH/ 1653 CE), Code of Prayers leading to Spiritual Discipline.** **Haft Akhām (1050 AH/ 1640 CE), Discussion of the seven Points leading to Spiritual Discipline.** **Ghāyat ul Ghāyāt.** **Risala Taswiyah (Equalization), Defense of the Doctrine of Tawhid Wajudi.** **Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Risala Taswiyah created a stir in the Intellectual Atmosphere and Religious life of that time. In this Epistle, he Discussed the Descent of Revelation to The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, which was objectionable according to the Scholars. Formal proceedings against this Epistle took place after his Passing Away during the Reign of Emperor Aurangzeb Alamgir, but contemporary sources indicate from an entry in Ma'araj al-Walayat that during his lifetime there was a rebellion against his ideas and it was Very severe. It was that the people were on the verge of killing him when Hazrāt Sheikh Muhammad Rashid Jaunpuri رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ came to know, he came from Jaunpur with All Haste and saved Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ from the people's tyranny and Calmed Down the people's feelings by justifying his words.[8]** **During His Reign, Emperor Aurangzeb Alamgir, on the request of the Orthodox Scholars, issued an order to burn all the copies of his Epistle**

8 Ma'iraj Al-Walayat, Abd Allah Khizgi Abdi, pen copy, collection of Azar Library, Panjab University No. 5, sheet 32.

	Risala Taswiyah, but when he studied it himself, he ordered all the devotees of Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to appear in the Royal Court. As it was not possible for all to Gather, only two of his Khalifas, Hazrāt Mir Syed Muhammad Qanoji رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Syedna Shah Muhammadi, Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, are mentioned.[9] **Hazrāt Khwaja Khurd رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the son of Hazrāt Khwaja Baki Billah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, wrote a rebuttal of this Epistle in the era of The Reign of Emperor Aurangzeb Alamgir.** **Many other versions of this Treatise were also written. Hazrāt Sheikh Kaleemullah Jahanabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ himself, also wrote a description of the same. The Companions of the Qalandriya Sillsila had also printed a thick version of it. In his letters, Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ forbade his Khalifas from making this Epistle public, to limit it to themselves and not to show it to others, but the atmosphere of that era was such that this kind of literature began to be demanded, and Therefore, his devotees could not Resist Publishing it.[10]** **Miftāh ul 'Ashqeen, Sayings of Nasīruddin Mahmūd Chirāgh e Delhi.** **Tarjamat al Kitāb, Sufi Commentary on the Koran.** **Anfās al Khawāṣṣ, Mystical Theories based on the Lives and Sayings of Prophets and Saints.** **Kitab ul Mubin,** **Sirr ul Khawas,** **Turuq ul Khawas,** **Risalah e Wujud e Mutlaq,** **Risalah e Sair Ilahi,** **Risalah e Lanat ul Ikhwan,** **Risalah e Tawhid** **and Imalat ul Qulub.** **Manuscripts of most of Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ works are preserved and available for Scholars in his Kanqah's Library which is under the supervision of Hazrāt Syedna Shah Mohammad Saifullah Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Sajjadah Nasheen of Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Khanqah. Some of them are Sheikh's handwriting.** **1. Sehrukni/ Awrad e Muhibbi (3)** **2.Manazir e Akhass ul Khawas (4)** **3. Anfas ul Khawas (2)** **4.Sharh e Fusus ul Hikam (3)**

9 Mirrat Al Khayal, Sher Khan Lodhi, pgs. 228-229.

10 https://www.wikiwand.com/ur/%D8%B4%D8%A7%DB%81_%D9%85%D8%AD%D8%A8_%D8%A7%D9%84%D9%84%DB%81_%D8%A7%D9%84%DB%81_%D8%A2%D8%A8%D8%A7%D8%AF%DB%8C

5. Makhtubat e Shaikh (2)
6. Tarjuma tul Kitab (1)
7. Aqaid ul Khawas (3)
8. Ibadat ul Khawas (1)
9.Haft Akham and Akhs ul Khawas (1050 AH/ 1640 CE) (4)
10.Taswiyah (1)
11. Sharh e Taswiyah (1)
12. Ghayat ul Ghayat (1)
13. Risalah e Sair e Ilahi (1)
14. Sawalnama Shahzada Dara Shikoh Banaam Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Questions of Prince Dara Shikoh, regarding Sufism to Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.
15. A large collection of the letters of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was also compiled. The theme of all the letters in it is The Unity (Ahadiyat) of Allah سُبْحَانَهُ وَتَعَالٰی. This collection contains his long letters to Prince Dara Shikoh. The Manuscript is in Aligarh and cover 46 pages.[11]
In short, every Writing of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ presents proof of his Deep Insight, Subtlety of Thoughts, Realities of Tasawwuf and Description of 'Maarif' go above those having Superficial Consciousness. All of His books, at various places, invite Readers towards Deep Thoughts and Contemplation. His Ideas and Thoughts are of great Value and Significance for Understanding the Intellectual History of his Period. If all his Works are Published, an Important Aspect of the Medieval Muslim Mystical Thought will come to the Light.
Shahi Masjid Allahabad.
When the news of the Passing Away of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to Prince Dara Shikoh and Prime Minister Nawab Saadullah Khan, after much regret, They became concerned as Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the guardian of his family and other relatives. Sponsorship should be arranged and the magnificent Tomb should be built. In the name of Hazrāt Syedna Sheikh Tajuddin Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the son of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Prince Dara Shikoh sent a Royal Decree to the Governor of Allahabad and ordered that all materials for the construction of the Tomb should be collected. He wrote to Hazrāt Syedna Shah Muhammad Dilarba Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, To first obtain the permission of the Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ for the construction of the tomb through Revelations and to act in accordance with his Will. Hazrāt Dilarba Shah did the same. Hazrāt Syedna

11 Tareekhi Maqalaat (Historical Essays), Professor Khaliq Ahmad Nizami, Delhi 1966 pg.51.

	Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Spirituality replied in this way, that a Fakir does not need outward appearance and adornment. Natural shade is enough. Build a Mosque somewhere, the Construction of which will Reward you and the Prince and the worshipers till the Day of Judgment. Only the construction of the mausoleum is extravagance and it is not acceptable to Allah سُبْحَانَهُ وَتَعَالٰی Almighty. Prince Dara Shikoh was informed and after his permission, the foundation of the Mosque was laid and The Mosque was built within five years. This Huge and Imposing Mosque was built with stones. The Mosque is the Control of the Descendants of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . The mosque is very wide and tall and decorated like a vase with beautiful colors. Poetry incribed on a Wall is such that it confirms these facts and That the Mosque was built in 1630 AH. It is a Reliable Tradition that after the construction of the mosque, Hazrāt Syedna Dilarba Shah Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ first gave the Adhan (Ritual Call To Prayers) and Congregational Prayers were held under his leadership. He led the Imamate for a long time, but after his Passing, the Grandson of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Sajjada Nasheen, Hazrāt Syedna Shah Muhammad Saifullah Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, took up the Imamate.
	31. Hazrāt Syedna Shah Mohammadi Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Nizamiya; Chishtīya Ṣābirīya Sillasil. After Receiving Khirqa-e-Khilafat from Hazrāt Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ he settled in Agra and devoted his life to Prayer and Mysticism . Some Time later He traveled to Amorha To Meet Hazrāt Syed Shah Abdul Hakim Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the Khalifa and Successor of Hazrāt Syed Shah Abdul Majid Sabri Chishti رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He traveled to Amroha for the second time in 1658 CE. During this visit, some People also Received the Honor of Taking Allegiance from him. The third time He came to Amroha after The Passing Away of Hazrāt Syed Shah Abdul Hakeem Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in 1660 CE, the People of the City were so devoted to him that with mutual advice and counsel, he was married to Masmaat Hazrāt Sahib Daulat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the daughter of Hazrāt Shah Faizullah Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Shah Faizullah Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the younger brother of Hazrāt Shah Abdul Majid Chishti رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Shah Abdul Hakeem Chishti رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He then settled permanently in Amroha, where there is a Neighborhood Called Mohammadi Mohallah, Named after Him, to this Day. He was an authority on the subjects of Fiqh, Tafsir, Usul and Kalam. He authored books and treatises, including a commentary on Taswiyah Sheikh"s most controversial treatise. His Silsilah (Sufistic order) is called Mohammadi Muhibbullahi and is spread over Arabia, Iran, Japan, and China.

1054 AH 1645 CE	Thomas Fairfax and Oliver Cromwell form England's first professional Army, calling it the New Model Army. The royalist Forces, again under the command of Rupert of the Rhine, suffer another major defeat at Naseby. Charles I and his archbishop of Canterbury, William Laud, attempt to impose the full Anglican hierarchy on presbyterian Scotland. War between English colonists and Pequot Indians brings disaster to the Pequots but safeguards the settlement of Connecticut.
1055 AH 1646 CE	The aged Powhatan leader Opechancanough is captured by the English and executed, ending the last significant Indian threat to Virginia. With a parliamentary Army surrounding royalist Oxford, Charles I escapes in disguise and heads North. With the help of his more robust Brother-in-law, Blaise Pascal provides physical proof that atmospheric pressure varies with altitude. A young Hindu Prince, Shivaji, captures Bijapur in a Campaign against Muslim Rulers that will result in his establishing a Maratha Empire. Charles I puts himself in the hands of a Scottish Army, opposed at the time to the English Parliament.
1057 AH 1647 CE	The Scottish Army holding Charles I makes peace with parliament, and hands the King to parliamentary commissioners. Charles I is held at his palace of Hampton Court, as a prisoner of Cromwell and Parliament. Charles I comes to a secret arrangement with a group of Covenanters in Scotland, winning their support.
1058 AH 1648 CE	Scottish Covenanters invade England in support of the English King, Charles I, in his struggle against Parliament. A Cossack rebellion leads to the eventual transfer of their territory from Poland to Russia. Iroquois raids drive the Huron West to the Great Lakes. The Dutch chemist Jan Baptist van Helmont suggests that there are insubstantial substances other than air, and coins a name for them – gases. The Peace of Westphalia finally brings to an end the Thirty Years' War. Parliamentary Forces defeat the Scottish invaders and suppress other new outbreaks of royalist support. Spain recognizes the independence of the United Provinces of the Netherlands. Colonel Thomas Pride denies entrance to the House of Commons to about 140 opponents of Cromwell's policies.
1059 AH 1649 CE	Cromwell persuades the House of Commons, purged now of all opposition, that it is treason for a King to wage War against Parliament. Charles I, brought to trial before 135 commissioners in Westminster Hall, refuses

	to recognize the Court's validity. After a trial lasting a week in Westminster Hall, Charles I is convicted of treason for fighting a War against Parliament. Charles I is beheaded on a scaffold erected in the street in London's Whitehall Charles II, in the Hague, inherits the English and Scottish thrones of his executed Father, Charles I. Parliament in London abolishes the monarchy in England, as 'unnecessary, burdensome, and dangerous'. Parliament chooses Oliver Cromwell to chair the new English Commonwealth's Council of State. The Russian Empire, expanding eastwards through Siberia, reaches the Pacific coast. Cromwell captures the royalist stronghold of Drogheda and Massacres some 2800 people.
1060 AH 1650 CE Arbitrary, No Data.	**Wisaal Sharif Hazrāt Syedna Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Syed Ashraf Al Muqallab Ba Pir Mohammad 'Zauja' (Spouse), Bibi Maryam bin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bint Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
	30. Hazrāt Syedna Mir Syed Diwan Mohammad Ja'far Al Qutbi Binodpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Shurwardīya; Qalandariya Sillasil. **Hazrāt Diwan Mohammad Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is remembered in History as The Great Saint of Barh, near Bakhtiarpur in Bihar. The town's name may have been derived from the Persian word Bargah. Barh was popular site for Sufi Culture. The Qadri Saint of all Bihar importance was Diwan Syed Muhammad Jafar Binodpuri of Barh who had prominent followers during 1670-1690s CE. One of His Ancestors, Hazrāt Syed Hussain Khingsawar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Martyred by The Hindus and lies Buried in Taragarh Hills, near Ajmer Sharif.** **Local Tradition, supported by Documentary Evidence, says That Three of His Relatives came to Bihar, one of The, Namely, Hazrāt Syed Hassan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Direct Ancestor of Hazrāt Diwan Mohammad Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, in Emperor Shahjehan's time, has a Tomb ascribed to Him at Neora, in Patna District. The other two, Hazrāt Syed Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and His Sister's Son, Hazrāt Syed Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ popularly Called 'Mamun – Bhanja' (Maternal Uncle – Nephew) are said to have been Martyred in Jaruha, near Hajipur and are Buried there. Their Mausoleum remained Intact till the Earthquake of 1934 CE and is said to have been built much later by Raja Shiva Singh, Braham Ruler of Tirhut and The Patron of Vidyapati. Raja Man Singh, one of Emperor Akbar's Governors of Bihar, Granted 15 'Bighas' (One Bigha is ¼ of an Acre) of**

	Land for the Upkeep of The Mausoleum in 999 AH, and the Facsimile of His Bilingual 'Sanad' (Certificate) contains one of the Earliest and most Genuine specimens of Hindustani Prose, then in use in Bihar, and written in 'Kaithi' Hindhi Script has been Published. This shows The Missionary Zeal and attachment to Religion as a continuous Tradition of Hazrāt Ja'far's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Forebears.[12] A great but later Qadri saint of all Bihar importance was Diwan Syed Muhammad Jafar Binodpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Barh whose father was also saintly personage. The Diwan Passed Away in 1106 -1694 CE and has left behind some works.[13] **Hazrāt Mir Syed Diwan Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the son of Hazrāt Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . Some Manuscripts report that he was descended from Hazrāt Syed Mohammad Banda Nawaz Gaisu Daraz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Perhaps this is true from some Maternal lineal Descent. Hazrāt Mir Syed Diwan Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a prolific author and wrote many epistles on 'Zikr' (Remembrance) and 'Awraad" ((Litanies) and original 'Wazaif' (Spiritual invocation exercises) which even today, if practiced accordingly, yield Spiritual Grace, all of which were practiced by him showing his great extent of 'Mujahida' (Spiritual Efforts). His 'Aastana e Aaliya' (Place of Residence) was situated with a Mosque, 'Khanqah' (Place of Spiritualism), extensive Library and '"Madrassa"' (Religious School) which was frequented by thousands of people from far away places, Hazrāt Mun'im Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was student in this "Madrassa" which exhibits the excellence of it's teaching. He was extremely fluent in Arabic, Persian and Hindhvi (Early Urdu written in Arabic script) as evidenced by his scholarly books. When totally illiterate disciples took Ba'ait at his hands he would tell them to Recite Zikr and Awraad in Hindhvi until such time that they learned the original Arabic Litanies as Allah سُبْحَانَهُ وَتَعَالٰی would accept any invocation in any language at any time, as long as his utterances arose from the bottom of his heart, however, it was better to recite in Arabic.**
1060 AH 1650 CE	Hindu Princes and Brahmin Priests withdraw from Java to Bali, turning the island into the last outpost of Hinduism in southeast Asia. To protect their market, the Dutch destroy all clove trees in the Moluccas except on two islands, Amboina and Ternate. A German Burgomaster, Otto von Guericke, devises an air pump capable of creating a vacuum.
1061 AH 1651 CE	Charles II returns to Scotland and is crowned King of Scots in the traditional manner at Scone. Charles II is defeated by Cromwell at Worcester and escapes in disguise to

12 The Comprehensive History of Bihar, Vol 2, Part 1, editor Bindeshwari Prasad Sinha.
13 Prominent Sufis of Bihar and their Persian Works Dr. Yaseer Arsalan Khan.

	France.
1061 AH 1651 CE	**Wisaal Sharif Hazrāt Amīr Syed Abul A'ala Akbarabadi Naqšhbandi Abul A'lai, Chisti Sillsila رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whole life was busy in Preaching as a great Saint. He Exhibited uncountable miracles and Had Many Disciples. He left this World in The early morning of 9th Safer 1061 AH, 1651 C E.**
	23. Hazrāt Dost Mohammad Aurangabadi Burhanpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandiya Abul A'aliya, Chistiya Sillsila. **Muqarrab Bargah e Samad, Qutb Falak e Walayat, Hazrāt Syed Dost Muhammad Abul A'lai was Born in 996 AH, 1565 CE was Khalifa of Hazrāt Amīr Syed Abul A'ala رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the Founder of Naqšhbandiya Abul A'laiya Sufi-Suborder.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was Educated in Dehli and when He completed His Studies a Thirst for Spirituality was Born in His Heart.** **During His Days of Search for an Accomplished Spiritual Giude, Hazrāt Dost Mohammad Aurangabadi Burhanpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, went as Far as Bengal. One Day he Met a Person who told Him that There ia a Very Accomplished Guide in Agra by the Name of Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ who has Begun a New Sillsila Called The Naqšhbandiya, Abul A'laiya, Chistiya Sillsila. He has such Spiritual Power that all His Companions are soon Accomplished Themselves due to His Spiritual Concentration.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ traveled all the way To Agra. When He reached There He purchased some sweetmeats (Mišhri) and went to The Mosque where He had been told he would find Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Luckily Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was seated in The Courtyard with Some Disciples. Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ approached Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who asked him who he was and from where had He come? Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Humbly said that, "I have come from Bengal, My Name is Dost Muhammad and I wish To Drink From The Cup of The Unity of Allah سُبْحَانَهُ وَتَعَالٰى.** **Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ smiled, ate some of The Sweet, Gave some to Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and distributed the rest among His Companions.** **Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ then addressed Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and said, "You have Sweetened My Mouth, Come Let Me Sweeten Yours Too!, Look into my Eyes." As soon as Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ looked into His Eyes, He saw The Veils of Secrecy Lifted From The Mystical Reality and fell unconscious. As The Time for The Late Afternoon Ritual Prayers was Approaching The**

	Companions attempted to revive but Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said, "No! Leave Him Alone." He is in the State of The Following Portion of Surah An Nisa (4:43): **يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ** **O Ye who Believe! Approach not Prayers with a Mind Befogged!** **Syed Abdullah Yusaf Ali.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ came to His Senses at The Time of The Night Ritual Prayers and Offered all Missed Prayers Together (Jummah). Hazrāt Abul A'la رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Blessed Him with The Robe of Permission of The Abul Aliya Sillsila. After This Hazrāt Abul A'la رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ told Him to remain in His Company for a Period of time.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ remained in Agra for about One Years and then Hazrāt Abul A'la رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ told Him to proceed to Burhanpur and Spread The Message of The Abul A'lai Sillsila Far and Wide. Whenever Passion and Intensity of Longing Prevailed over Hazrāt Dost Mohammad Aurangabadi Burhanpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandi Abul A'ali, Chisti, The Khalifa of Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, The Founder of The Naqšhbandiya Abul A'aliya, Chistiys Sillsila, He would go out into the Forest and engage in Loud Remembrance. At the sound of His Melodious and Soulful Remembrance, Full of The Pain of Separation from The Beloved, All the Beasts and Birds would start Swaying in Ecstasy.** **He Passed Away on 26 Jumadi Al Aakhir, in 1090 AH, 1679 CE and was Enshrined in Kamzar Sharif Aurangabad (India). Where it is a Center for Spiritual Pilgrimage to This Day.**[14] **He was succeeded by Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِof Delhi. His Shrine is located in Panchakki, Aurangabad, Maharashtra, India. Behind The Dargah of Hazrāt Baba Musafir Shah Naqšhbandi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
1062 AH 1652 CE	Scotland and England are merged under English parliamentary rule, in a forced union which lasts eight years.
	A clash at sea between English and Dutch fleets begins the first of three Anglo-Dutch wars.
	Turenne defeats Condé in a battle in the Paris suburbs, hastening the decline of the Fronde.
1062 AH 1652 CE	Sultan Muhammad Muzaffar Khan was a chief of the Bamba Tribe who ruled Kashmir. Khan constructed the Red Fort that same year for the purpose of warding off incursions from the Mughal Empire. He founded the City of Muzaffarabad and was the Conqueror of the environs of present Muzzafarabad

14 Sources and References: Tazkira Auliya Pak Vahind. Read more at: **https://www.scholars.pk/ur/scholar/hazrat-syed-dost-muhammad-orang-abad** Copyright © Zia-e-Taiba

	District in present-day Azad Jammu and Kashmir Pakistan as well as parts of Srinagar District in Indian Occupied Kashmir, Khan united various hill tribes near the Kashmir–Hazara Border Region and convinced them to settle near the site of two rivers: the Jhelum and Kishanganga.
1063 AH 1653 CE	Cromwell uses troops to turn the members out of the House of Commons and locks the door behind them.
1066 AH 1656 CE	After a six-month siege, the Dutch capture Colombo from the Portuguese in Sri Lanka.
1068 – 1118 AH 1658 – 1707 CE	Muhy-ud-din Muhammad Aurangzeb Alamgir I. Sixth Mughal Emperor of India. His Mother was Persian Mumtaz Mahal. He was married to Safavid Dynasty Princess Dilras Banu Begum. He established Islamic law throughout India. After his death, His younger Son Azam Shah became the King (for 3 months).
1074 AH 1664 CE	**Wisaal Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **During The Era of Sultan Abdullah Qutb Shah in Hyderabad, Deccan, India, Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ held the Post of Jammadar of a Few Cavalry (Sawars). As He was Very Diligent in The Performance of His Duties, Sultan Abdull Shah was quite fond of Him. One Day the Sultan sent Him, in connection with some Ambassadorial Duty to Sultan Adil Shah in Bhijapur. He stayed there a Few Days and Successfully carried out His Duty. He Took Permission and Started to Leave.** **Before He Left, He Heard That Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Local, Very Famous Saint, has emerged from His Retreat ('Chilla') which He used to Perform in His Cell.** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ heard that This Saint was a Divinely Absorbed Saint who, would sit in front of His Cell, with His Eyes closed, Poking in the Mud in front of Him, with a Stick. Whenever He opened His Eyes, The People who had come to see Him would be Completely Overpowered With Divine Refulgence and would immediately Fall into Prostration, Facing The Holy Ka'aba.** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Present in Front of Him and saw the sight with His Own Eyes.** **When He came to His Senses, He, along with the rest of The People, They sat with Respect in Front of Him.** **Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ asked The People, "What is This Stone Saying?" No one answered out of Fear and respect. He repeated The Question, again No One answered. When He Repeated The Question the Third time, Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْ whispered to The Person Next To him, saying, "If You Think it Advisable, I would Like to Answer This Question!" His Neighbor chastised Him saying, "Who are you We have Been Here for Many Years, and You have but Just Come, Hold**

	Your Peace!" **Once again Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ repeaated His Question. As Before, everyone was silent. The Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said, "Shah Hussain wishes To say Something, Why don't You Let Him Speak?"** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَىْ was astonished as No One Knew His Name in That Company. Picking Up His Courage, He said, Hazrāt, The Stone is Saying That Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Has Become Allah's سُبْحَانَهُ وَتَعَالٰى and Allah سُبْحَانَهُ وَتَعَالٰى Has Become Hazrāt Shah Amanullah's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **This is in Accordance The Famous Tradition Of The Holy Prophet Mohammad صلى الله وَتَعَالٰى عليه و آله وسلم,** **مان كانا لِلّٰهِ كانالاهولاهو.** **If You Make Yourself Allah's سُبْحَانَهُ وَتَعَالٰى, Allah سُبْحَانَهُ وَتَعَالٰى Will Become Your's!** **Hearing These Words, Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ seized Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَىْ Hand and Took Him with Himself into His Cell.** **After a little while Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَىْ emerged but He appeared in the Form of Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. As usual The People Mistaking Him, Fell into Prostration Twards The Qibla. In a Little while Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ emerged and the People saw That the First Person was not Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ but Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَىْ!** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَىْ was Taken into Discipleship and Awarded The Khilafat (Robe of Permission).**
	31. Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Qadriya Razzaqiya Sillsila. **Hazrāt Abul Fatah Hidayatullah Sarmast (RA) was third son of Hazrāt Allauddin Kaazan Shattari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Khilafat was further Passed on to Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (d 1538) (12th Shawwal 944 hijri).** **He also Received Khilafat Ba Ijazat from Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَىْ.**
1075 AH 1665 CE	The first recorded attempt at blood transfusion, at the Royal Society in London, proves that the idea is feasible.
	The Great Plague of London causes as many as 7000 deaths in a week and perhaps a total of 100,000 by the end of the year.
1077 AH 1667 CE	**Birth Hazrāt Syedna Shah Azduddin Jafri Amrohvi Mutawaqqil bin Sheikh**

	Hamid bin Sheikh Hamid Hurgami رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **On 28 Rajab al-Marjib 1172 AH corresponding to 10 January 1667 AH Sheikh Alam Bandgi Hazrāt Maulana Syed Shah Azduddin Muhammad Jafari Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Born in Amroha. He was The Son of Hazrāt Syed Shah Hamid Hurgami Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, The Younger Brother of Hazrāt Syedna Shah Mohammadi Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who had been Married to the Younger Sister of Masmaat Hazrāt Sahib Daulat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the wife of Hazrāt Syedna Shah Mohammadi Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Shah Azduddin Jafri Chishti Sabri Mutawakkil Amrohawi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Destined to Be The Khalifa and Successor of Hazrāt Shah Mohammadi Fayaz Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was the Successor of Hazrāt Sheikh Muhibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Chishti Sabri, who was the Successor of Hazrāt Sheikh Abu Saeed Gangohi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was the Nephew of His Spiritual Preceptor. His Father's name was Hazrāt Shah Hamid Jafri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was born in Amroha, UP, India in 1077 AH. His Khanqah, situated in Mohalla Lakra, is one of the few Ancient Khanqahs of the Sabriya Sillsila. The chain of Hazrāt Haji Imdadullah Muhajir Makki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ also reaches through him to Hazrāt Makhdoom Sabir Kalyari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **After completing his primary education in Arabic and Persian, he obtained proficiency in Sanskrit. He always liked to speak in the Hindu's language. He wrote a very important work on the Unity of Existence (Wahdat al Wujood) in Sanskrit called Satya Sarovar, in which Allah The Supreme Names of the Most High were interpreted. But his most important work in Sufism is Muqasid al-Arifeen. In which a great discussion was presented on the Theory of Perfection of Names and Unity of Existence. It is Studied with Respect in the Circles of The Scholars. Apart from this, one of His works is Quwat al-Kalam, which has a special place in the World of dictionaries, in which the meaning of each word exists in four languages. It was lying unnoticed in the Raza library and has come to the Public's Attention quite Recently.**
1077 AH 1667 CE	The first successful human blood transfusion is achieved in Paris by Jean Baptiste Denis, apparently saving the life of a 15-year-old boy.
1078 AH 1668 CE	England's East India Company is granted a lease on Bombay by Charles II, who has received it from his Portuguese bride.
1081 AH 1671 CE	**Birth Hazrāt Syedna Makhdum Shah Mohammad Munim Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Aman رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Abd al Kareem رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Abd an Naeem Bihari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **His Family Lineage meets up with Sufī Saint Hazrāt Makhdum Shamsuddin**

	Haqqani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ whose Shrine is located at Billori, in the District of Lakhi Sarai, India. Hazrāt Makhdum Haqqani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Descendant of the Sufī, Hazrāt Ibrahim bin Adham Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, also known as Hazrāt Abu bin Adham رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He belonged to Mauza Balwari, Bihar Sharif and was born in 1081 AH, 1671 CE in the village of Pachna, surrounded by Mountainous Regions, of Mungair District in Bihar Sharif. Hazrāt Mun'im Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ subsequently lived in Delhi for about Fifty Years. His permanent residence was in Mohallah Mateen Ghat, Azeemabad, Patna.
1082 AH 1672 CE	Isaac Newton's experiments with the prism demonstrate the link between wavelength and color in light.
1082 AH 1672 CE	Following Bohdan Khmelnytsky's rebellion, the Tsardom of Russia in 1654 CE acquired territories from the Polish–Lithuanian Commonwealth (currently parts of Eastern Ukraine), while some Cossacks stayed in the southeastern part of the Commonwealth. Their leader, Petro Doroshenko, sought the Ottoman Empire's protection and in 1667 CE attacked Polish commander John Sobieski. Sultan Mehmed IV, who knew that the Polish–Lithuanian Commonwealth was weakened by internal conflicts, in August 1672 CE attacked Kamenets Podolski, a large City on the border of the Commonwealth. The small Polish force resisted the siege of Kamenets for two weeks but was then forced to surrender. The Polish Army was too small to resist the Ottoman invasion and could only score some minor tactical victories. After three months, the Poles were forced to sign the Treaty of Buchach in which they agreed to cede Kamenets, Podolia and to pay a tribute to the Ottomans. When the news of the defeat and treaty terms reached Warsaw, the Sejm refused to pay the tribute and organized a large Army under Sobieski; subsequently, the Poles won the Battle of Khotyn (1673 CE). After the death of King Michael in 1673 CE, Sobieski was elected King of Poland. He tried to defeat the Ottomans for four years, with no success. The War ended on 17 October 1676 CE with the Treaty of Żurawno in which the Turks only retained control over Kamianets-Podilskyi. This Turkish attack also led in 1676 CE to the beginning of the Russo-Turkish Wars.
1084 AH 1674 CE	**Birth Hazrāt Syedna Shah Abdul Hadi Siddique Amrohvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila.** **His Father's Name was Hazrāt Hafiz Mohammad Siddique رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. His Ancestry can be Traced back till Hazrāt Siddiq e Akbar Abu Bakr رضي الله تعالىٰ عنه. The Signs of Sainthood were evident right from His Childhood.** **One Day, when He was About Ten Years old and Studying in The Nearby Mosque School, His Teacher Left Him in The Mosque to attend to some work. A Darwesh is reported to have stopped by, took something out of His Mouth and Gave it to Him, telling Him to Eat it. Hazrāt رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Was afraid and in a State of fear, did as he was told. After this States of Divine**

	Absorption started descending Upon Him. He stopped attending to His Lessons completely, at that time He had studied two Books, 'Gulistan' and Mufarrah Al Quloob. He would often go into the nearby Jungle for Meditation and Worship. Once he was absent from Home for Three Days and Nights. When His Parents finally found Him, They discovered that His Clothes were Torn. Being extremely perturbed, They Restricted Him to His Home. However, He would manage to slip away and roam about in The Jungle. This Process continued throughout His Formative Years from The Age of 11 till 16. **One Day He met a Famed Allah سُبْحَانَهُ وَتَعَالَىٰ Absorbed (Majzoob) Saint of Amroha, Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whose Shrine is Located in Thanora Road, Near The Bus Stop. Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ took Him Under His Spiritual Care but directed Him to Pledge Allegiance to Hazrāt Azduddin Jafri Mutawwaqil Amrohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whose Shrine is in Mohallah Naugaza, Amroha, UP, India. He told Him that after the Previous Five Steps, we belong to the Same Sillsila. After The Passing Away of Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ,[15] Hazrāt Shah Abdul Hadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ went to Hazrāt Azduddin Amrohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Pledged Allegiance to Him** **He remained in His Service and Received All Spiritual Remembrances and The Divine Name as Preserved in The Sabriya Sillsila from Him.** **He is reported to have lived in Sambhal, Dahnora, Barayli, traveled to Luchnow. He is also reported to have met Hazrāt Mirza Jan e Janaan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who was very taken with Him, being impressed with His Spiritual Insights and Knowledge.** **He Passed Away in Bareli in Khai Khera Mauza on The 4th of Ramzan ul Mubariq, 1190 AH. His Blessed Body was Transported to Amroha on the 1st of Shahwal and he was Interred in His Son's Garden on the 11th of Shawal, 1190 AH. His Son's name was Hazrāt Sheikh Zahoorullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. The Shrine is a Center of Pilgrimage till Today.** **His Name is Mentioned in 'Maqasid ul Arifeen' by Khwaja Ziaullah Naqshbandi, 'Tahqeeq ul Ansaab' by Mohamad Kareem Khan Awan, 'Tahreekh Amroha' by Mehmood Ahmad Abbasi. 'Tazkira tul Ikram' by Mehmood Ahmad Abbasi, 'Tareekh e Asghari' by Syed Asghar Hussain Naqvi and 'Nuqba Tul Tawareekh' (Persian,** **Works:** **'Maqsood ut Talibeen'.**
1084 AH 1674 CE	The Dutch Scientist Anton van Leeuwenhoek builds a Microscope powerful enough for him to observe and describe the red corpuscles in blood.

15 Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is Buried in Daud Sarai, amroha, near the Mazar of Hazrāt Shah Walayat رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

1090 AH 1679 CE	Wisaal Sharif Hazrāt Dost Mohammad Burhanpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. The Prime Successor of Hazrāt Abul A'ala رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Spiritual Preceptor of Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away on 26th Rabi us Saani, 1090 AH. He is Enshrined in Aurangabad, Maharashtra, India. Hazrāt Syed Al-Sadat Hazrāt Syed Dost Muhammad Abul Alai's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Shrine is in The Takiya (Place of Residence of a Saint) of Hazrāt Musafir Shah Aurangabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Maharashtra, Deccan. His Khulafa were, Hazrāt Musafir Shah Aurangabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Mahmud Shah Plung Posh Aurangabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Khwaja Shah Muhammad Farhad Abu Ul Alai رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Dehlavi (He is One of the Twenty-Two Khawajgans of Delhi). Hazrāt Mir Syed Abul Ala Ahrari Naqshbandi Chisht رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Agra, UP, Passed Away in 1061 AH and his Khalifa, Syed Al Sadat Hazrāt Syed Dost Muhammad Abul Alai Aurangabadi, Burhanpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Passed away on 26 Jumadi al-Thani 1090 AH. His Shrine in Aurangabad Maharashtra is a Center of Spiritual Pilgrimage.
	25. Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Abul A'aliya Sillsila. Hazrāt Shah Muhammad Farhad Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was a Great Arif (Gnostic) of the Abul Alai Sillsila. He was born in Delhi, India and Passed Away in Delhi on Friday 25 Jumadi al-Thani 1135 AH, corresponding to 12 December 1732 CE. Hazrāt Syed Dost Muhammad Abul Alai Burhan Puri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (1090 AH), The Khalifa of Hazrāt Syed Ameer Abul Al Alai Ahrari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Bestowed Him with The Khalifat Ba Ijazat of The Sillsila He Obtained Permission from other Sheikhs, like Hazrāt Shah Nizamuddin Hussam Chishti Nizami Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Silsala Chishtiya Nizamiya Husamiya), Hazrāt Shah Muhammad Ali Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Qadiriya Sillsila) Despite Having the Chishtiya Nizamiya and Qadiriya Khilafat, His Nature was inclined towards the Abul Alaiyya Sillsila. He had a Daughter named Hazrāt Bibi Ismat al-Nisa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Also Know As Hazrāt Bobo Sahiba رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. She was Married to Sheikh Hazrāt Muhammad Karim Ibn Tufail Ali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. His Grandson was Hazrāt Khwaja Shah Ruknuddin Abul Alai Al-MutaKhallis (Pen Name) Ishq Azim Abadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1203 AH). His Successor wasHazrāt Maulana Shah Burhanuddin Abul Alai Khudnama رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Lucknow (W. 1187 AH). His Honorable Khulafa were Hazrāt Shah Burhan-ud-Din Abul-Alai 'Al-Muqallab Bah' (Entitled) Khudnama Lucknowi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1187 AH), Hazrāt Syed Asadullah Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1147 AH) (From whom the great Arif of Bihar, Hazrāt Munim Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ obtained the Khilafat, Hazrāt Shah Ziauddin Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Shah Dargahi Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

	His final resting place is in His Astana Aliya (Abode) Farhadiya, Pul Bangash, Ram Bagh, Gulabi Bagh, New Delhi, India is a Place of Pilgrimage to This Day. **His Khalifa, Qutb al Arshaad, Hazrāt Khwaja Muhammad Farhad Abul A'lai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is Enshrined in Metro line Pratapgarh, Delhi. He Passed Away in 25 Jumadi al-Thani 1135 AH. His two Other Khulafa are famous and well-known, One Of Them was Hazrāt Syedna Sarkar Burhanuddin Khuda Nama رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Enshrined in Bakhtiar Nagar Lucknow. The Other was Sheikhul Islam Hazrāt Mir Syed Asadullah Shah Abul Al A'lai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Enshrined in Delhi. He is also one of the Twenty Two Khawajs of Delhi.**
1094 AH 1683 CE	The Great Turkish War (German: *Großer Türkenkrieg*) or the Wars of the Holy League (Turkish: *Kutsal İttifak Savaşları*) was a series of conflicts between the Ottoman Empire and the Holy League consisting of the Holy Roman Empire, Poland-Lithuania, Venice, Russia, and Habsburg Hungary. Intensive fighting began in 1683 CE and ended with the signing of the Treaty of Karlowitz in 1699 CE. The War was a defeat for the Ottoman Empire, which for the first time lost large amounts of territory. It lost lands in Hungary and the Polish–Lithuanian Commonwealth, as well as part of the Western Balkans. The War was also significant in that it marked the first time Russia was involved in a Western European alliance. The Emperor, Leopold I, and his Court abandon Vienna on the approach of a Turkish Army. The Turks are driven from the walls of Vienna by the Polish King John Sobieski, in what proves a historic turning point.
1095 AH 1684 CE	**Wisaal Sharif Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **The Dargah Shareef of Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is located in a small village near Vaishali, Hajipur, around 20 kilometers from Patna – Bihar. India. This Village is situated on the banks of Ganga River. Famous Mughal Emperor Humayun was a dedicated follower of Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and took his advice on Worldly, Political and Spiritual issues.**
	32. Hazrāt Syed Mir Abdus Samad Khuda Numa Ahmadabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Dada Mian, Qadriya Razzaqiya Sillsila. **He is Enshrined in Teen Darwaza, Ahmedabad India.** **He is said to have made only 33 Disciples and had only one Khalifa, Hazrāt Makhdum Syed Abdur Razzaq Bansvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Enshrined in Bansa Shareef, Barabanqi, UP, India. He would first make the Intended Disiple undergo Intense Worship and Spiritual Exercises and Only Then Accept Him into Discipleship.**

	However, when Hazrāt Abdur Razzaq Bansvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Riding a Horse, came from Afar, to His Abode, He Immediately accepted Him into Discipleship and Bestowed The Qadriya Razzaqiya Khilafat Upon Him. The Other Disciples were astonished and Humbly inquired, "We have not been so Priviliged, despite Being Your Sincere Discipes for Many Years, How is Hazrāt Abdur Razzaq Bansvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Better than Us?" Hazrāt Mir Abdus Samad Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِsmiled and said, "Abdur Razzaq Brought along with Himself a Lamp full of Oil and complete with Wick, in His Heart. I have merely Provided Him with The Fire of Association and His Lamp is Lit!" **However, whom so ever he Took into Discipleship would Get a Vision of Allah سُبْحَانَهُ وَتَعَالَىٰ The Very Next Night, which is why He was Entitled Khuda Numa (For Those who disbelieve This, Let Me Clarify that This is Allegorical for The Bright Effulgence of The Holy Creator).**
1095 AH 1684 CE	A new Holy League was initiated by Pope Innocent XI and encompassed the Holy Roman Empire (headed by Habsburg Austria), the Polish–Lithuanian Commonwealth and the Venetian Republic in 1684 CE, joined by Russia in 1686 CE. The second Battle of Mohács (1687 CE) was a crushing defeat for the Sultan. The Turks were more successful on the Polish front and were able to retain Podolia during their battles with the Polish–Lithuanian Commonwealth. Russia's involvement marked the first time the country formally joined an alliance of European powers. This was the beginning of a series of Russo-Turkish Wars, the last of which was World War I. As a result of the Crimean Campaigns and Azov Campaigns, Russia captured the key Ottoman fortress of Azov. Following the decisive Battle of Zenta in 1697 CE and lesser skirmishes (such as the Battle of Podhajce in 1698 CE), the League won the War in 1699 CE and forced the Ottoman Empire to sign the Treaty of Karlowitz. The Ottomans ceded most of Hungary, Transylvania and Slavonia, as well as parts of Croatia, to the Habsburg Monarchy while Podolia returned to Poland. Most of Dalmatia passed to Venice, along with the Morea (the Peloponnese peninsula), which the Ottomans reconquered in 1715 CE and regained in the Treaty of Passarowitz of 1718 CE.
1097 AH 1686 CE	After allied Christian Forces had captured Buda from the Ottoman Empire during the Great Turkish War, Serbs from Pannonian Plain (present-day Hungary, Slavonia Region in present-day Croatia, Bačka and Banat regions in present-day Serbia) joined the troops of the Habsburg Monarchy as separate units known as Serbian Militia. Serbs, as volunteers, massively joined the Habsburg side. In the first half of 1688 CE, the Habsburg Army, together with units of Serbian Militia, captured Gyula, Lipova and Ineu from the Ottoman Empire. After the capture of Belgrade from the Ottomans in 1688 CE, Serbs from the territories

	in the South of Sava and Danube rivers began to join Serbian Militia units.
1097 – 1111 AH 1686 – 1700 CE	Russo-Turkish War. During the War, the Russian Army organized the Crimean Campaigns of 1687 CE and 1689 CE, which both ended in Russian defeats. Despite these setbacks, Russia launched the Azov Campaigns in 1695 CE and 1696 CE, and after raising the siege in 1695 CE successfully occupied Azov in 1696 CE.
1101 AH 1690 CE	France by now has six fortified trading settlements around the coast of India, of which Pondicherry is the most important.
1107 AH 1696 CE	**Wisaal Sharif Hazrāt Syedna Shah Mohammadi Akbarabadi Faiyaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Mohammadi Fayyaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away on 28 January 1696 CE having spent 19 days in fever. He Passed Away in Aurangabad while he was under house arrest for not ending his "Bait" [swearing allegiance on hand]. His followers kept his body in a Casket and transported it to Agra in three and half months. He was buried on 7th May 1696 CE in the Cell (Hujrah) He once inhabited** **The Khanqah is known by the name of his son and Khalifa Hazrāt Shah Moeezuddin Jafri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Chishti Sabri known as Mian Mauj رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
	32. Hazrāt Syedna Shah Mohammad Hamid Makki Ja'afri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **He, and Hazrāt Darwesh Mohammad Madni رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, were the sons of Hazrāt Mumduh رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who is enshrined Near The Hing (asafoetida, dried latex (gum oleoresin) exuded from the rhizome or tap root of several species of *Ferula*, a genus of about 170 species of flowering plants in the carrot family), Mundi (Wholesale Market), in Agra.** **He was a Hussaini Syed, descended from Hazrāt Syed ul Arifeen, Syed Hasan, Al Muqallab Ba Syed Sharfuddin Shah Walayat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, descended from Hazrāt Imam Ali Naqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**[16]
1108 AH 1697 CE	The Russian Tsar, Peter I, studies Western European Technology, working as a ship's carpenter in Dutch and English Shipyards.
1108 AH 1697 CE	On September 11, the Battle of Zenta was fought just South of the then-Ottoman City of Zenta. During the battle, Habsburg Imperial Forces routed the Ottoman Forces while the Ottomans were crossing the Tisa River (which is near the City). This resulted in the Habsburg Forces killing over 30,000 Ottomans and dispersing the rest. This crippling defeat was the ultimate factor of the Ottoman Empire signing the Treaty of Karlowitz on January 22, 1699 CE, ending the Great Turkish War. This treaty resulted in the transfer of most of Ottoman Hungary to the Habsburgs, and prompted the Ottomans to adopt a more defensive Military

16 Aiena e Abbasi, by Maaulvi Mohib Ali Khan Abbasi.

	policy in the following Century.
1109 AH 1698 CE	A fleet from Oman evicts the Portuguese from Mombasa and Zanzibar.
1111 AH 1699 CE	**Wisaal Sharif Hazrāt Syedna Mir Syed Diwan Mohammad Ja'far Al Qutbi Binodpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
	31. Hazrāt Syed Khaliluddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Syed Ja'far Al Qutbi Binodpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.
1110 AH 1699 CE	The tenth Sikh Guru, Guru Gobind Singh Ji, commits his people to the five Ks, which become the outward signs of their group identity and created the Khalsa in Sikhism.
1710–1758 CE 1720–1772 CE 1720-1798 CE 1722–1794 CE 1724–1783 CE 1731–1803 CE 1736–1784 CE 1743–1803 CE 1752–1803 CE 1757–1827 CE 1757–1847 CE 1759–1833 CE 1770–1850 CE 1774–1824 CE 1782–1849 CE 1782–1857 CE 1786–1862 CE 1788–1834 CE 1792–1872 CE 18th c CE	Judaic Mysticism. • Sarah Pierpont – also known as Sarah Edwards. • John Woolman • Hindiyya al-'Ujaimi • Hryhori Skovoroda • Tikhon of Zadonsk • Jean Grou • Ann Lee • Louis-Claude de Saint-Martin • Karl von Eckartshausen • William Blake • George Rapp • Seraphim of Sarov • William Wordsworth • Anna Catherine Emmerich • William Miller • Madame Swetchine • Justinus Kerner • Bernhard Müller • Joseph Bates • Dionysius Andreas Freher
1112 AH 1700 CE	**Wisaal Sharif Hazrāt Abdus Samad Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **He remained unmarried throughout His Life. He Passed Away on 4th, Jumadi Al Awwal.** **His Mazar is located near Advance Talkies in Ahmedabad, Gujrat, India. Beside the Mazar there is a Mosque.**
	33. Hazrāt Syed Shah Abdur Razaq Bansvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Qadriya

	Razzaqiya Sillsila. **He was born in 1047 AH, 1638 CE in Rasulpur Village, Barabanki District, Uttar Pradesh, India.** **Hazrāt Syed Abdur Razzāq Qadri بنسی رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a 'Sahib e Kashf O Karamat' (Possessor of Intuition and Miracles), 'Wali Allah سُبْحَانَهُ وَتَعَالٰی' (Friend of Allah سُبْحَانَهُ وَتَعَالٰی), from Uttar Pradesh. Many Non Muslims Converted to Islam after witnessing the 'Karamaat' (Miracles) of Hazrāt Abdur Razzāq Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He attained 'Ilm e Ladunni' (Wisdom from the Unseen) due to the 'Suhbat' (Company) of Hazrāt Shah Inayatullah Saiyah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was the Khalifa of Hazrāt Mir Abdus Samad Khuda Numa Ahmadabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
1111 AH 1700 CE	Peter the Great sets up numerous schools and commercial enterprises to enable Russia to compete in Europe.
	Poland, Russia and Denmark attack Sweden, beginning the 21-year Northern War.
1114 AH 1703 CE	In Ottoman Empire Ahmed III becomes the Sultan. Birth of Shah Wali Ullah.
1118 – 1124 AH 1707 – 1712 CE	Qutb-ud-Din Muhammad Mu'azzam Shah Alam Bahadur Shah Seventh Mughal Emperor of India. He made settlements with the Marathas, tranquilized the Rajputs, and became friendly with the Sikhs in the Punjab.
1119 AH 1708 CE	Guru Gobind Singh Ji, the last Sikh guru, died after instituting the Sikh holy book, the Guru Granth Sahib Ji, as the eternal Guru.
1119 AH 1708 CE	Under the influence of the Crimean Tatars and of the Ottoman Empire, large numbers of Circassians converted to Islam from Christianity. Circassian mercenaries and recruits played an important role in the Khan's armies, Khans often married Circassian women and it was a custom for young Crimean Princes to spend time in Circassia training in the art of warfare. Several conflicts occurred between Circassians and Crimean Tatars in the 18th Century CE, with the former defeating an Army of Khan Qaplan I Giray and Ottoman auxiliaries in the battle of Kanzhal. Fought between Kabardian Circassians led by Kurgoqo Atazhukin Hatekhujiqwe II and Crimean Tatars led by Qaplan I Giray, which resulted in Kabardian victory. In 1708 CE, the Circassians paid a great tribute to the Ottoman Sultan to be safe from Tatar raids, but the Sultan did not take measures and the Tatars raided and plundered all the way to the center of Circassia. For this reason, the Kabardian Circassians announced that they would not pay tribute to the Crimean Khan and the Ottoman Sultan again. The Ottomans sent their Army of at least 20,000 men to Kabardia under the leadership of the Crimean Khan Qaplan I Giray to defeat the Circassians and collect tribute. The Ottomans expected an easy victory against the Kabardinians, but the Circassians were victorious with the strategy set

	up by the Qazaneqo Jabagh. Although foreign sources report different figures on the number of the Crimean-Ottoman Army, criticalals consider the figure of at least 20-25 thousand people to be reliable. This figure is in particular a reference to the letter of Prince Tatarhan Bekmurzovich, who should know the number of his enemy. The Crimean-Ottoman Army was completely destroyed overnight. Exhausted from the War, the Circassians wandered the battlefield for several days looking for survivors, both of them and their enemies. According to Shora Nogmov, they found Alegot Pasha, who, unconsciously and desperately fled from the battlefield and fell off a cliff, clung to a tree with his feet and died on the spot. Some recent research has claimed that the noble Nogay Murza Allaguvat was hiding under the name Alegoth. Allegedly, the Circassian Prince Hatekhujiqwe stripped the Crimean Khan Kaplan Giray to his underwear, took his Brother, Son, field tools, tents and personal belongings from his hand, and then said, "My Khan, since you come here often, you must love the Circassian mountains. You can watch our country as much as you want. ", tied him reversed to a horse, and sent him back in this condition until Crimea. The Battle of Kanzhal protected the Circassians from the plundering of the Crimean Khan, but even if the Circassians had triumphed, they could not liberate Kabardians from the status of tribute. In the ten years after the Battle of Kanjal, sources stated that the Circassians paid tribute again. Abri de la Motre. Abri de la Motre (Agent of the Swedish King Charles XII), who visited the Caucasus in 1711 CE, gave a detailed description of this War. Motre published a description of his travels in London in 1724 CE in English in two volumes. He republished them in French in 1727 CE. A brief chronology of events, according to Motre, is as follows: • The Circassians paid a large annual tribute to the Sultan to avoid Tatar raids. However, the Sultan did not fulfill this obligation and the Tatars raided all the way to the center of Circassia, robbing everything they could. • TheCircassians thought not only to stop these attacks, but also to refuse to pay tribute. The Sultan formed a Tatar Army against the Circassians. • The Circassians sent letters to Khan's camp expressing their obedience and asking for peace. Later, for 19 days, the Circassians stalled the enemy troops by negotiating the amount and quality of the tribute to be paid, and then unexpectedly attacked the camp from all sides and killed most of the soldiers. •Leading those who escaped to save their lives, the Khan left his Brother, Son, field tools, tents and belongings.
1124 – 1192 AH 1712 – 1778 CE	**Jean-Jacques Rousseau** was a Genevan philosopher, writer, and composer. His Political philosophy influenced the progress of the Enlightenment throughout

	Europe, as well as aspects of the French Revolution and the development of modern Political, economic and educational thought. His *Discourse on Inequality* and *The Social Contract* are cornerstones in modern Political and social thought. Rousseau's sentimental novel *Julie, or the New Heloise* (1761 CE) was important to the development of preromanticism and romanticism in fiction. His *Emile, or On Education* (1762 CE) is an educational treatise on the place of the individual in society. Rousseau's autobiographical writings—the posthumously published *Confessions* (composed in 1769 CE), which initiated the modern autobiography, and the unfinished *Reveries of the Solitary Walker* (composed 1776–1778 CE)—exemplified the late-18th-Century "Age of Sensibility", and featured an increased focus on subjectivity and introspection that later characterized modern writing.
1124 – 1125 AH 1712 -1713 CE	Mu'izz-ud-Din Jahandar Shah Bahadur Jahandar Shah Eigth Mughal Emperor of India. Highly influenced by his Grand Vizier Zulfikar Khan. Assassinated on the orders of the Sayyid Brothers. The Syed Brothers were Syed Abdullah Khan and Syed Husain Ali Khan Barha, who were powerful in the Mughal Empire during the early 18th Century.
12th AH to 18th CE Century on wards	**Revival of the Chishtīya Niẓāmiya Sillsila.**
1125 – 1131 AH 1713 – 1719 CE	Farrukhsiyar Ninth Mughal Emperor of India. Granted a firman to the East India Company in 1717 granting them duty-free trading rights for Bengal, strengthening their posts on the East coast. The Firman or decree helped British East India company to import goods into Bengal without paying customs duty to the Government. Farrukhsiyar became the Emperor with the Brothers' help. His Reign marked the ascendancy of the Syed Brothers, who monopolized State power and reduced the Emperor to a figurehead. The Sayyid Brothers conspired to send Nizam ul Mulk to Deccan, away from the Mughal Court, to reduce his influence. In 1719 CE, the Brothers blinded, deposed and murdered Farrukhsiyar.
1131 AH 1719 CE	Rafi ud-Darajat Tenth Mughal Emperor of India, Son of Rafi-ush-Shan and a Gandson of Bahadur Shah I. Raised to the Throne after Deposing Emperor Farrukhsiyar by the Syed Brothers. Died of Tuberculosis the same year.
1131 AH 1719 CE	Shah Jahan II Rafi ud-Daulah, Eleventh Mughal Emperor of India, Son of Rafi-ush-Shan and a Grandson of Bahadur Shah I. Raised to the Throne on the request of his Younger Brother Rafi ud-Darajat. Died the same year of Tuberculosis as well.
1131 – 1161 AH 1719 – 1748 CE	Roshan Akhtar Bahadur Muhammad Shah ascended the Throne as the 12th Mughal Emperor at the age of Seventeen with the Sayyid Brothers as his Regents until 1720 CE. Muhammad Shah, in order to take back control of his Rule, arranged for the Brothers to be killed with the help of Nizam ul Mulk Asaf Jah. Syed Hussain Ali

	Khan was murdered at Fatehpur Sikri in 1720 CE, and Syed Hassan Ali Khan Barha was fatally poisoned in 1722 CE.
1135 AH 1723 CE.	**Wisaal Sharif Hazrāt Hakeem Khwaja Shah Mirza Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrā Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born in Delhi but grew up in Burhanpur, in Central India, where his Father was a Governor. In those days, a famous Sufi Saint, Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Disciple of the famous Hazrāt Syedna Shah Ameer Abul A'la Ahrari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Agra, resided in Burhanpur. As a young child, Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ often accompanied his Father to Hazrāt Sheikh Dost Muhammad's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Khanqah. Drawn to the Mystic, the Child began visiting him frequently. The Spiritual Inclination of the young lad disturbed his Father and he requested Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to somehow put an end to these visits.** **Despite being dissuaded by Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, He continued to seek out His Company. The Father appealed to the Sufi again, "Farhad is my only son, and if such visits continue he will lose interest in Worldly Affairs. I am grooming him to be my political successor." The Sufi assured the Father that he would advise the Child to stay away from him. Nevertheless, the young boy continued His visits. When his Father repeated his fears to the Mystic again, Hazrāt Sheikh Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ commented, "You desire that your Son stands with folded hands in front of Kings, but Allah سُبْحَانَهُ وَتَعَالٰی Desires that Kings should stand with folded hands in front of your Son."[17] The Father resigned himself to Allah's سُبْحَانَهُ وَتَعَالٰی Will and entrusted the Child to the Mystic. Hazrāt Dost Mohammed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Initiated him in the Abul A'lai Order, an offshoot of Both The Naqshbandiya and the Chistiya Orders. The young Hazrāt Hakeem Khwaja Shah Mirza Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ became involved in the remembrance of Allah سُبْحَانَهُ وَتَعَالٰی, and to the despair of his Father, he gradually let go of his Worldly existence. He stopped paying attention to clothes and food. He reached the state of Baqa, Continuance in Allah سُبْحَانَهُ وَتَعَالٰی, and gained a reputation of purifying the souls of people by his glance alone.** **Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ achieved an exalted Spiritual Rank, gaining a reputation for cleansing Souls with a Single, Intense Glance at those who sought His Company. Continually absorbed in the Remembrance of Allah سُبْحَانَهُ وَتَعَالٰی, he remained unmindful of outwardly appearance, food or drink. Annihilating himself totally in Allah سُبْحَانَهُ وَتَعَالٰی, forever absorbed in his Remembrance, the Sufi Master often appeared to be searching for something and, referring to himself, would say, "I am looking for Farhad who was here a while ago. Do you know where he has gone?"** **Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordered Hazrāt Shah Farhad رَحْمَةُ**

17 Anwaar ul Arifeen, Mohammad Hussain Moradabadi, pg, 473.

	رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ to leave Burhanpur after His Passing Away and live in Delhi, where he acquired a large following among Populace, both Muslims and Hindus. The crowds that Still Gather at His Mazar are proof of his Popularity. **Every morning before opening their stores, the Traders in the neighborhood come to the Dargah to get their shop keys Blessed by Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. Childless women come asking for children. Students come to get their books Blessed. "This Shrine has a lot of Benevolence," says Sadia Dehlvi, Author of *Sufism: The Heart of Islam*. "Your wishes are Granted here."** **It is said that countless Djinns were Hazrāt Shah Farhad's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Disciples.** **Muslims believe that Djinns exist in a parallel world and, like humans, can be good or evil. Sometimes these other worldly beings can clash with human beings, which results in them behaving abnormally, as if possessed by Djinns.** **Hazrāt Shah Farhad's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Shrine is also a place where People come to get rid of Djinns, the mysterious beings who, according to Islamic beliefs, are made of smokeless fire. These supernatural creatures are everywhere but remain invisible. Sometimes they trap vulnerable people in their spell and make their life miserable. These possessed men and women then visit Quacks and Shrines to become normal again. Some come to the Dargah of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, also known as Sheikh ul Djinn رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, the Master of Djinns. Clinging to the Grills, the tormented scream and shiver in agony, asking the Djinns to leave them. If they become free, they become life long followers of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ.** **Urs Celebrations of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ are Held On the 25th of the Islamic Month of Jami us Saani.** **Many who feel possessed by Djinns come to the Dargah of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, for they believe that Djinns are scared of him and leave the affected person. They come and hold the stone trellis around the tomb for three consecutive Thursdays, or a few days consecutively, and they have been cured of the Djinn. Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ is also known for Blessing childless couples with children.** **Many couples bring their infant children for thanksgiving at the threshold of the Sufi. The Dargah of Hazrāt Shah Farhadرَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ is near Sadar Bazaar Delhi, India.** **Hazrāt Shah Farhad's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Pir, Hazrāt Syed Dost Muhammad Burhanpuri Abul A'lai's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ was a Murid and Khalifa of Hazrāt Syedna Amīr Abul A'la رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He is Remembered as one of The 22 Khwaja's of Dehli, India. After Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Passed**

	Away in 1135 AH, Hazrāt Mun'im Pak رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ benefited from his Murid (Disciple), Khalifa and Successor, Hazrāt Mir Syed Asadullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.
	25. Hazrāt Mir Syed Asadullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Abul A'aliya Sillsila.
1136 AH, 1724 CE	Wisaal Sharif Hazrāt Syed Shah Abdur Razaq Bansvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He Passed Away in 1136 AH. He was succeeded by 22 Khulafā. His Mazar is located in Banswa, UP, India.
	34. Hazrāt Maulana Maulvi Ahmad Abdul Huq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Razzaqiya Khalifa.